

ADVICE

TO A

SON,

Directing him

How to demean himself

IN THE

Most IMPORTANT PASSAGES  
Of *L I F E*.

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The Fourth Edition.

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*L O N D O N*:

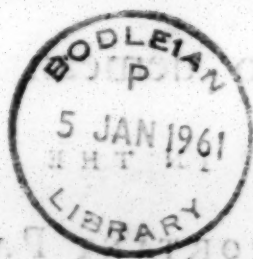
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ADVICE

TO A

NO 2

IN



How to use the Bodleian Library  
MOL. IMPR. & PASSENGERS  
OF THE

The Bodleian Library

LONDON

Printed, and sold by W. Taylor at the  
25 p in Water-works. 1716.





T O M Y  
S O N.



Looking back to the Perils  
I have passed, in my  
Passage thro' the boiste-  
rous Sea of a troublesome World;  
being affected with my own Fol-  
ly, and willing to witness my Af-  
fection to thee, I am forced to  
shame myself, to shew the course  
I steered, that thou mayest steer  
another. Let my Experience ex-  
cuse thine; by me take thou Warn-

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To my SON.

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*ing : I would not presage a Ship-  
wrack, but prevent it : Out of  
doubt there will be Storms at Sea :  
When thou seest the Wracks upon  
the Rocks, Steer so, as to shun  
that which hath split me : Expect  
to meet with cross and cruel  
Blasts ; prepare thy Tackling for  
a Tempest, lest the Ship be over-  
set, or come to shore too soon.  
Man is of few Days, and full of  
Trouble ; his Stay short, his  
Sorrows sharp. What a Va-  
riety of Misery attends him ?  
Still in a state of Sorrow : One  
Wave comes upon the Neck of a-  
nother, and threatens to drown  
him. It were as needless as end-  
less, to give thee an account of the  
Cares and Crosses he is subject to,  
thou*

## TO my SON.

*thou wilt know too much of this too soon. It is my Design to fit thee for the Encounter, that being forewarned, thou mayest be forearmed, that no Force may foil thee. I would have thee to acquit thyself bravely, to scorn either to stagger or startle. Promise not to thyself a Happiness that never any had; the Decree is upon Record, and there is no Exemption, or Exception. Look about thee, and tell me, if thou canst, the Condition that is free from Trouble! Roses have their Prickles; there are Motes in the Sun: Conveniences, have their Inconveniences, and Comforts their contraries; neither is the Honey worth the stinging: If thou attainest*

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## To my SON.

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tainest the thing thou wishedst for, thou wilt want what thou didst wish for in it: Never any gave Chase to the Creature, that came not home by weeping Cross: Yet is it not so much the Fate of most, as their Fault, that they suffer: A wise Man will miss the Mire, and shun the Sloughs wherein I have stuck. Take heed to thy standing: It is not the Unevenness of the Way, but Carelessness, that commonly occasions falling: I have known some fall down on plain Ground, that have gone sure in a rugged Place. Let neither Hand nor Foot stir, but as thine Eye directs them; manage thy Affairs with Discretion. Create not to thy self Crosses, and  
do

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## To my SON.

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do nothing to deserve them: *Why shouldst thou purchase Pain? Or, make any work for Repentance?*

*When things go cross, make a Virtue of Necessity, and be content, where thou canst not prevent: To sit down and cry, will neither lighten thy Burden, nor shorten thy Journey. Slight what thou canst not shun: What must be, why not willingly? Hast thou Vinegar to drink? Make not thy Draughts more tart with thy Tears. Take the sowre with the sweet: What is not toothsome, may be wholesome: Besides, it becomes a Child to drink of the Cup his Father gives him; he knows best, what is best for thee. Why shouldst thou then be troubled*



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To my SON.

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*bled at any thing? Snarl not at the Stone, but learn to smart and smile. Every Bird will sing in the Sun, and the Spring: Be thou chearful in a Winter's Day. What falls out without thy Fault, concerns not thee to feel, if thou canst help it. Be still the same in every state: Imitate the Cedar, not the Shrub: Move not with the greatest Blasts, and let not Changes change thee.*

*It will be all alike e'er long, whether thy Way hath been up Hill or down, fair or foul, when thou art at Home: The Traveller forgets his weary Steps, when he hath recovered his Journey: what tho' it may blow hard? A Storm may drive thee to thy Har-*



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## To my SON.

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*Harbour : It matters not how much thou hast been tossed, when thou art landed. The poor Mariner thinks no more of the Sea, when arrived, unless to make the Shore the sweeter : O ! the pleasant Prospect on Mount Zion ! Let this bear thee up, it shall be better in a little while : Suffering will not last long : Afflictions will leave thee, or thou them : It will clear up, or thou get shelter : Storms will be spent, or else be past : The Furnace is not to consume, but refine ; and after thy Tryals comes thy Triumph. Have a good Heart, Heaven will make amends : One Hour's being in Glory, will requite all : Suppose Sweat, Blood,*  
*and*

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## To my SON.

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and Tears should mix together,  
and thou with Pain shouldst get  
the Prize, when what is won is  
worth it: Can a Crown cost too  
dear? Look up, and hold out,  
hoping but a while: What is in  
thine Eye, shall be in thine  
Hand.

- Thus, thou seest what thou  
mayst expect, and needest not be  
surprized. I would willingly fit  
thee for the worst, and leave  
some Token of my Love behind  
me, that thou mayst learn to  
live, when I am dead. I know  
not how soon thou mayst be de-  
prived of the Counsel of a Father,  
as thou wert too soon of the Care  
of a most tender Mother. Ne-  
ver Man lost better Wife, nor  
ever

## TO my SON.

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ever had Child greater Loss : But she needs not an Encomium, and is above my Praise : I shall shew my Love best to her, in my Love to him she left me : This put me upon the Present, which (by Accident) is become publick. I am too conscious of my own Weakness, to go about to teach the World Wisdom : But as for thee, I am perswaded thou wilt not despise my Affection. Remember what I tell thee, when I am dead : Thou art entering upon the Stage, I am going off : So act thy Part, that at thy Exit, the Spectators may clap their Hands : Do nothing unworthy of them, or thy self : In a Word, so live, that thou mayst

## To my SON.

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*mayst never be ashamed to live,  
nor afraid to dye: To thee to  
live, let it be Christ, and to dye  
will be Gain. The Lord guide  
thee with his Counsels, and  
afterwards receive thee into  
Glory.*

So prays,

Thy truly affectionate

Father, &c.



T H E



# ADVICE TO A SON.

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*C E N T. I.*

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I.



BEGIN to be good betimes, thou  
canst not be good too soon,  
nor too good: Set out in the  
morning, tarry not till noon:  
Better want way, than want day: Con-  
sider



sider what thou hast to do, and which way thou may'st best dispatch it, thy Business will take up all thy Time: Be not idle, lest thou want for thy Work; besides, there is no reason the Devil should have the Bud, whilst God stays till the Fruit fall.

## II.

Be up, and doing early, let not the Sun see thee in bed; turn out when the Cock calls, break off sleeping at break-a-day, indulge not a drowsie Temper: Wherefore should'st thou waste thy time? thou hast not that to spare which thou dost mispend: And what thou spendest this way, reckon lost: Why shouldest thou live but half thy Days, in the Grave there will be enough of sleeping.

## III.

Let God be the first and last in thy Thoughts; close and open thine Eyes with him. When thou lyest down, think that e'er long thou shalt be laid lower; and let thy rising mind thee of a Resurrection: As sleep shews a dying, so waking types out a time when the dead shall wake: Mortality is as certain, as the period of  
3 Life



Life is uncertain: Make every hour of thy Life a Preparatory for thy latter end.

## IV.

Do all as for Eternity, and remember there must be an account given: A little while, and the Judge will sit upon the Bench, and the Books shall be brought forth; thy present Actions will then either acquit or cast thee: So behave thyself, that thou may'st be bold at the Bar, while the condemned Malefactor trembles. Take heed lest thy Conscience come not in as a Witness against thee. Live, as if thou wert to merit Heaven, and to save thyself; yet trust not to thy Works, to be justified by them, but do all thou canst to secure thyself a Pardon.

## V.

Be diligent in thy Calling, therein thou may'st serve both God, and thyself. Be not slothful in Business, set heartily to whatever thou settest about; Do what thou dost in as little time as thou canst, and with all thy might, what thy hand finds to do. Mind thy Employment, it is not thy Pleasure that pays thee; but before thou settlest in any way, weigh the

**Wages with the Work, and see how it will turn to Account ; it is tiresome to toil for nothing, and he that cannot find any Fruit of his Labour, will soon faint.**

## VI.

Let the intervals of thy time be well employed; interline the void spaces with Works of Piety, and let not thy particular Calling encroach upon thy general; have some time to spend in God's Service, give to him what is his, and to thy self what is thine; there is a time for Devotion, and a time for Diversion: Learn to know the fittest Season for every thing, what is out of time, is out of tune.

## VII.

Busie not thy self about Trifles, like *Domitian*, in catching Flies, or in things that do not concern thee: As good do nothing, as to no purpose; it is a great Purchase, where thou hast but thy Labour for thy Pains. He is ill employ'd, who grasps the Water, or is sifting Sand, especially when his Work wants him. Thou hast enough to do, in doing that which must be done: It were improvident to put off an important Business, and when thou

thou needest not, to neglect it : Dispatch while it is called to Day ; to Morrow may not be thine.

## VIII.

Let thy Recreations be such as suit best with thy Condition and Employment, and the least expensive either of Money, or Time : Buy not thy Pleasure too dear ; the Cost will abate the Comfort. Be not effeminate in thy Sports, those which are most manly, will best become thee : Yet let them not be too violent, lest they prejudice thy Health, and do thy Body harm.

## IX.

Make not Recreation thy Business : Thou wert not sent into the World, as the *Leviathan* into the Sea, to take thy fill of Pleasure : *In the sweat of thy brows thou must eat thy bread, and work out thy salvation with fear and trembling.* Consider, on this Moment depends Eternity, and then be idle if thou darest. Thy Diligence should be somewhat answerable to the Work, and to the Wages ; be not content to do a little Good, or to glorifie God a little ; besides, Heaven deserves thy

Pains, and the Race is got by running; he that wins the Crown, shall wear it.

## X.

Be serious in what concerns the Welfare of thy Soul; make sure of God and Glory, and never be satisfied, till thou canst say, that both are thine. Be not contented to live without Christ in the World; why should'st thou hang over Hell by a twine-thread? Often ask thy self the Question, How stands the case between God and thee? What Evidence thou hast of thy being in a state of Salvation? Hazard not Happiness at any rate: Dare not to live, as thou dost not dare to dye.

## XI.

Walk according to Rule; and regulate thy Actions by right Reason. Do nothing unseemly, and what may shame thy Profession, or thy self. Shun whatever seems scandalous, and carries with it but the appearance of Evil. Set a high Value upon thy Reputation; better lose thy Life, than have thy Credit lost: Manage thy Affairs with Discretion, and take heed thou dost not forfeit thy Esteem  
with

with wise and good Men. Be not only pious, but prudent; temper thy Zeal with Judgment.

## XII.

Suit thy self to thy State, in Content lies Happiness: Let not thy Mind be higher than thy Means, but submit to a mean Fortune. Lower thy Sails in a Storm, and yield to the time; make some potent Friend thy Harbour, till the Tempest is over. The Shrub may shelter it self behind the Cedar. Go chearfully away with thy Burden, and make Afflictions no Affliction: Slight what thou canst not shun, thou wilt get no good by struggling.

## XIII.

Be reserved, yet courteous in thy Carriage: Let not all that see, know thee. Be civil to every body, but familiar with a few; all are not fit for Friends. Discover not thy self, till thou hast discovered what others are; and try, before thou trust. Seem strange in strange Company; Freedom is a Folly, and incurs a Censure. Say little, let others speak, the least Harm comes by Silence; Thou may'st take an  
B 4 Advantage



Advantage by their Words, which thou givest them by thine.

## XIV.

Let thy Garb be grave; rather rich, than gaudy; yet not so costly, as comely; be neither the first nor the last in a Fashion, none but a conceited Fool will be singular. Conform in thy Cloaths to the Custom of the Place wherever thou art; Why shouldest thou be wondred at? Be not profuse in thy Apparel, but cut thy Coat according to thy Cloth; it becomes a Gentleman to have more in his Pocket than upon his Back; yet till thy Deserts make thee known, the outside will set thee forth, and thy Cloaths gain thee Credit in the World's Eye; but be sure think not the better of thy self for thy fine Feathers; thou hast reason to think the worse, if thy whole Worth be in thy wear; it is much more for thy Honour, that thou didst grace them, than they thee.

## XV.

Be moderate in thy Expences, yet be not base; know when to spare, and when to spend. Be generous upon a good occasion; but be sure to see whether thy Accounts



counts will bear it. What thou dost, do upon Design, unless they be Acts of Charity, or Courtesie, then hate the thoughts of Requital. Waste nothing, lest thou want; Profuseness hath made many poor, and Poverty is worse than Death to an ingenuous Spirit. Live within thy self, it is sad to live upon others. Let thy layings out be less than thy comings in, that thou may'st lay up for a rainy Day: A good Estate is the best Shelter.

## XVI.

Look not upon Wine when it sparkles in the Cup, drink not for Delight: Of all Vices, take heed of Drunkenness, there is no Sin so shameful, and so much unmans its Votaries. This not only disorders but banisheth Reason. A Drunkard is metamorphosed into a Beast, uncapable of Counsel, and only fit for evil; Other Vices come alone, but Drunkenness is ever attended with other Vices.

## XVII.

Set Bounds to thy Appetite, and make not thy Belly thy God. Be not delicate in thy Diet, let thy Stomach be thy Sauce. Mind more what is wholsom, than what is

toothsom; it is a poor Pleasure to please the Palate. Desire not many Dishes, enough is as good as a Feast; and why should thy Eye be bigger than thy Belly? A little suffices Nature; to satisfy Hunger is the end of eating.

## XVIII.

Desire rather to be accounted a good Christian, than a good Companion; and let not the Persuasions of any person tempt thee beyond Sobriety. Humour no Man to thy own Prejudice: Consult with conveniency in complying with thy Company; rather displease them, than do any thing to displease God. Delight not in drinking Healths, not that it is not lawful to remember a Friend, but the Consequence is usually ill: It is better for both, to pray for his Health, and to drink for thy own.

## XIX.

Be sober thy self, and frequent such Society: Shun the Company of intemperate Persons, lest thou beest drawn in; if by Accident thou art amongst them, discover a dislike of their Proceedings, and make not their Practice thine: Disengage thy  
self

self with what Expedition possible, and come no more amongst them; thy Company offends them, and theirs thee.

## XX.

Go not into suspected Places, and be not found upon the Devil's Ground. The best way to secure thy self, is to keep out of harms way. Keep thy Station, if thou wouldst keep thy standing: Tempt not the Tempter to tempt thee. Perchance thy Conscience can dispense with more than thy Credit can; avoid the Scandal, as thou wouldst avoid the Sin; and remember, thy Reputation is easier lost, than recovered.

## XXI.

Delight not in seeing others distemper'd; it is a mad kind of Mirth that Mad-men make, and why shouldst thou love that in any, which thou wouldst not in thy self? Force no Man beyond Sobriety, or his own Desire; Act not the Devil's part, tempt not to Intemperance, prevent it what thou canst. I wonder any should make themselves Sport in making another stagger; it is a sad Sight to me; theirs is the Sin, whilst his is the

Shame. I will not glory that others have drunk too much, or that I can drink more; this were to endeavour to damn them or my self: What Joy can I take in that Victory, where the Devil wears the Garland, and the Reward is Hell?

## XXII.

Use all things with Moderation and Indifferency, and be not brought under the Power of any thing; let all be (in a manner) alike to thee. Do not love so, as to long: Be as well content to want, as to enjoy: Know how to be without what thou hast, and live above what thou livest upon; let not thine Heart be in thine Eye, or in thine Hand.

## XXIII.

Keep thy Body under; if pampered, it will be unruly; it needs a Bridle rather than a Spur: Hold the Reins in thine own hand. Deny thy self in what thou dost desire, that thou may'st learn to desire but what thou dost enjoy: Sometimes stop where thou may'st go farther: What is lawful to use, may be expedient to refuse: It is better to take up of thy self by degrees, than to be forced to a Stand upon a full Career.

## XXIV.

## XXIV.

Be thankful for what thou hast: He that gave thee that, will give thee more; if thou hast less than others, perchance thou wantest less. He that made the Vessel, knows how to trim her, and to suit her Ballast to her Burden. Whatever thou hast, make it not too much by Ingratitude; if it be beneath thy Desire, yet it being above thy Desert, thou hast reason to be thankful, and there is no such way of begging.

## XXV.

Study others, but first and most thy self: Travel not so far abroad, as to neglect home; be not a Stranger to thy own Breast. If thy Body be deform'd, endeavour to supply the Defect, by reforming thy Mind: Therein consists greater Beauty, than in a well shapen Body: Handsomness is not owing to thy self, but Virtue is.

## XXVI.

Render to every Man his Due, whether it be Respect or Reward. Deny none what he deserves, lest he complain, and  
be



be heard; If thou hast wronged any, repent and restore; quiet thy Conscience, and content him. Take up the Controversie whilst thou art in the way, let not the Judge decide it; God takes part with the injured Person, and such a one pleads hard:

### XXVII.

Proportion thy Charity to the Necessity of others, and thy own Ability. Reckon what thou givest to be lent, not lost; thou hast good Security, God is become thy Debtor; the Beggar's Purse is his Treasury, the poor Man is his Receiver, and he Security for the poor Man. If the Person be wicked, and really want, give for God's sake, and pity him as a Man: Where the Object is doubtful, rather relieve a Droan, than let a Bee perish: Better give to mistaken Want, than that any want through thy Mistake.

### XXVIII.

Oftnr propound than decide Questions: Ask, rather than answer. Why should not the Gain be thine? This is the way to better thy Knowledge: Thy Ears teach thee, not thy Tongue. Be  
inqui-



inquisitive, and, so long as thou art ignorant, be not ashamed to be instructed; it is never too late to learn. If thou canst not satisfy thy self, seek Satisfaction elsewhere: All know not alike, nor none all things: Thou may'st help another, and he thee.

## XXIX.

Have a high Esteem of Learning, this will make thee a Gentleman without help of Heraldry: Consult with thy Fancy, thereunto suit thy Study: Where Pain is a Pleasure, Profit may be expected. If thy Genius aim at Gain, bend thy Endeavours either to the Law or Physick, from both thou wilt find a double Advantage. The first shews thee the way to get, and keep an Estate; by the other thou may'st both enrich and cure thy self. I know no Professions like these, that are so surely profitable; Thou hazardest not what thou hast; and what thou gettest is clear Gain.

## XXX.

Let not thy Books be many, but of the best. Thou art never the worse Scholar, if thy Library lye in thy Head. Thou  
hast

hast no more Learning than what thou carriest about thee; that which lies by, is the Author's, not thine. If Books would make a Scholar, the Bookseller might bear the Bell. Let thy Choice be answerable to the Profession thou intendest, and value not the Treatise by its Volume; such have more of Paper, than of Pith; and more reading than Reason. The Soul is usually too scanty for such vast Bodies.

## XXXI.

Read Men as well as Books, both will make thee complete, and accomplished. Follow the best, not the most, nor them in all things neither; but as they follow the grand Exemplar. Let other Mens Harms secure thee, thou may'st learn Wisdom by their Folly, by shunning the Rock on which they split. This is the Advantage of him that follows, he sees with more Eyes than his own, and cannot be surprized.

## XXXII.

Be not so bookish, as to neglect thy Estate; he is an ill Geometrician, that overlooks his own Spot; this were to  
study

study to shew thy self a Fool: What greater Weakness than to be Wiser abroad than at home? And how many have I known thus Book-learned, whose Wealth hath wasted with their Lamp, and have parted with Possession for an empty Notion? Better burn thy Books, than be thus abused: But why may not a Scholar be more than a mere Scholar? are Learning and Sense inconsistent?

## XXXIII.

Set Bounds to thy Desire of Knowledge. There is no less Wisdom in leaving, than Wit in learning. Know where to stop, when thou must not know: Let thy Study be with Safety and Security. Come not too near to *Ætna*, lest it burn thee: Be not over-curious in searching into hidden things: Secrets are to be Secret: Touch not forbidden Fruit, the Tree of Knowledge is deny'd thee. Thou canst not forget the sad Effect which did arise from Tasting: Let Ignorance sometimes content thee: He knows enough, that knows all but what will hurt him. Tho' who knows all that? The Bounds of innocent Knowledge are sufficiently large.

## XXXIV.

## XXXIV.

Be not conceited of thy Parts or Learning. Think meaner of thy self, than others think: Modesty will make thee the more admired. Humility passes the strictest Critick without suspect or searching. Pride puts a low Esteem on what is most deserving, and makes a Man liable either to Contempt or Censure. Let not the apprehension of thy own Worth, place thee on the Pinnacle from whence so many are fallen. This Sin of Angels (or rather of Devils) I find the most Seraphick Spirits subject to: I see no reason that Men of reading should pride themselves with another's Plumes, having nothing they can lay claim to, but what they have stoll'n, begg'd, or borrowed.

## XXXV.

If thou hast a mind to add the practick to the theorick, and dost intend to travel, take some good Counsel for thy Companion, lest all thy Traffick be but Trifles, and thou makest no better an Improvement of thy Stock, than the adding of Affectation to thy Folly; and  
shew

shew thy self one of *Solomon's* Factors, to bring back Apes and Peacocks, or at best, but a little Gold, the Product of Experience too dear bought.

XXXVI.

It being supposed thou art no Stranger at Home, steer thy Course to those Parts where thy Projects are most probably to be accomplisht : What may best suit with thy Pleasure, may not suit so well with thy Profit : Yet he that travels in the Capacity of a Merchant, is usually sure, though slow, and hath a double Advantage, and improves both Mind and Estate at once, with the same Expence, Hazard and Trouble.

XXXVII.

Wherever thou comest seem not much concerned with the Customs of the Countrey, lest Dislike occasion Dispute, and Dispute Danger in matters of Religion. Be very modest when thou canst not wave thy turn to speak, frame thy Discourse rather by way of Question, than Answer ; as one whose Business is to learn not to teach. Conform to the Custom of the Countrey, and the Humours



mours of the Company, as far as thou canst with a good Conscience; that thou may'st not appear to others affectedly singular: But yet do not any thing that will give Uneasiness to thy own Mind.

### XXXVIII.

Keep still the mean between Superstition and Prophaneness, and let not the Place prejudice thee: The Sins most proper to it, see and shun: Be sure thou beest neither surprized, nor scared into Sin: As a Preservative against a foreign Infection, keep close to Duty: Constantly in the Morning ask Advice what to do, and at Night call thy self to Account for what thou hast done; Be the same abroad as at home; though thou changeest the Climate, thou needst not change thy self.

### XXXIX.

Be courteous in thy Carriage, and as liberal as thou canst. Let not thy Behaviour be either light or lofty. They that cannot understand thee by thy Language, may know thee by thy Carriage. Be neither captious, nor censorious:  
Condemn

Condemn none, and compare nothing. If thou must give thy Judgment, and find it doth displease, rather cry *peccavi*, than stand it out: It is ill coping with Cocks on their own Dunghil.

## XL.

Look upon Wine and Women to be the *Scylla* and *Charybdis* whereon most Travellers split: Keep thy Head and Heart whole, and thou needst not fear any thing. Confort but little with thy own Countrey-men, lest thou lose one part of thy Errand, Language. Take heed of Play, which usually causeth Passion, and ends in earnest. Make no shew of any Sums of Money thou carriest about thee; the best way to bear thy Charges is by Exchange, the Luggage is less, and the Loss can be but single. Lodge in the chief Inn, if thou mindest either thy Credit or Security; keep thy self reserved; it is dangerous to discover thy Designs: Know as much of others as thou canst, but let others know as little as thou canst of thee.

## XLI.

In reproving, mind the Person, and  
the

the Time; Nothing requires more Prudence, than a right Reproof; if he be above thee, let it be with the more Meekness, and in much Humility; with thy equal thou may'st be the more bold, and bolder with thy inferior: Be sure to take the fittest Season: Without great Reason reprove none, but when alone; a Man may be willing to hear of that, which he would not have another hear of.

#### XLII.

Be not guilty of the Crime thou reprovest another for. How canst thou blame any, if thou thy self beest blameworthy? This were to discover a Detestation to the Person, rather than to the Fault; and such a Reproof can never be well given, nor well taken. Reform thy self before thou rebukest them, lest the Stone flie back, and thou beest thine own Accuser.

#### XLII.

If thou wouldst have another do as thou say'st, say but as thou dost: The best Arguments are drawn from Example; this argues thou art in earnest, when  
thy

thy Life leads the way. Words are but Wind, but seeing is believing; Example works more than Precept. How can I follow his Counsel, whom I know to be bound to the same Place, yet steers another course? I shall sooner suspect he will deceive me, than himself.

## XLIV.

Launch first forth with a low Sail, hoist by degrees: To strike were a Shame, and better to go slow, than to over-set. Be not lavish, though it blows fair, the Wind may vary. Husband thy stock discreetly: Spend not too fast of the Store, lest thy Provision be dispatched before thy Voyage: There is no Necessity that thou shouldest either starve or surfeit.

## XLV.

Study not to revenge. Though it may appear a very hard thing to forgive Injuries; yet it is the part of a Christian so to do, and nothing so hard as it appears to be. Be not captious; Things are as they are taken; make the best Construction of what is doubtful; perchance the Injury was not intended, and is by chance, not choice; in such a case never hurt him willingly,

willingly, who did thee harm against his will: Indeed if the Affront were designed, it may be convenient to call the Person to account, though seldom at the same time: It may be sometime convenient but never lawful. Let Prudence provide an Opportunity, then shew thy self a Man, but withal a Christian.

## XLVI.

Contend not with those that are much below thee, it is a Discredit to dispute with an inferior: What canst thou expect to get worth thy while, or worthy of thy self? Sue a Beggar, and thou know'st what follows; the best is but thy Labour lost, and oftentimes the Loss proves greater: He had better have forgiven the Debt that cannot recover his Charges.

## XLVII.

Let thy Recreation be a Servant to thy Business, lest thou become a Slave to thy Recreation: Enjoy thy Pleasure, but let not thy Pleasure enjoy thee. Dispatch thy Work, and do not loyter; Resting is after Labour, and thereunto tending: Unbending of the Bow is in order to a bending.

## XLVIII.



## XLVIII.

Contemn not the most contemptible Enemy: It is dangerous to despise the vilest or the weakest. Give not thy Adversary any Advantage; why should'st thou disarm thy self, to arm him? Necessity and Opportunity may make a Coward valiant: If he flies, follow not the Chase too fast, neither break the Bridge behind him; thou gettest no less Glory by his flying, than thou would'st do by his falling: Be not fool-hardy; I have known some by jesting have lost their Lives in earnest.

## XLIX.

Be not engaged for any whom thou canst not be Surety for with Security: The Borrower is a Servant to the Lender, and thou to both. Thou to ease them takest the Burden upon thy own Back; which while it lies on thee, they look and laugh: This thou dost deserve, by making another's Debt thine, which if possibly thou may'st not pay, yet to lose thy Liberty is too much: Who would be under the Lash of the Law, that may be free?

C

L. Prize

## L.

Prize neither Men nor Things by what they seem, but by what they are. A *Bristol* Stone looks like a Diamond, and may be as well set. Value not the Jewel by her Frame, nor any thing by its Cover: The Book is not the better for its Clasps, nor doth an Estate make a Man the better: Though the Coat be never so costly that a Fool wears, yet it is but a Fool's Coat; and what more common, than to see a Ring in a Swine's Snout?

## LI.

Have low Thoughts of thy self. He is the most holy, that is the most humble; and though it be impossible that a wise Man should not know himself, yet it is no small part of Prudence to seem not to see it: Affectation is the greatest Folly: There is nothing so much doth prejudice thy Reputation, it takes off the Praise due to thy Parts.

## LII.

Be not puffed up with the Report of a Parasite; it is natural for a Sycophant  
to

to dissemble: Thou canst not know thy Complection by a false Glas: Think not thy Face is as it flatters thee. I know too well what I am, to believe them that speak well of me: None loves a Friend more, nor more abhors Falshood: They deceive themselves that go about to deceive me: In this sense, to deceive the Deceiver is no Deceit.

## LIII.

Be not prodigal in thy Praise or Dispraise of either Things or Persons, what needest thou be hasty to discover thy Opinion: To be over-busie, is a Badge of Folly: Who can tell the Inconvenience it may occasion, if another take up the Cudgels, and engage thee into a Dispute or Quarrel? What did not then concern thee to meddle withal, will now concern thee to maintain.

## LIV.

Laugh not at thy own Jest, lest others laugh at thee; it loseth much of its Briskness, if it be not sudden; why should it be seen, before it be spoken, or heard. Thou speakest to the Ear, not to the Eye; and he that would strike

to purpose, must not discover when the Blow is coming, or on what part it is design'd to fall.

## LV.

Let not thy Jest be too smart; thou hadst better lose a Jest than a Friend. Touch not at all, at least but gently, the galled Place; few Men love true Jest; these often breed bad Blood, and sometimes turn to earnest: Rub not too hard; take away thy Hand when it does any more than tickle.

## LVI.

Be content to be paid in thine own Coin; What thou wilt give, take; there were no Sport if it be not banded: Do as thou would'st be done to, another may expect the like liberty without distasting. Thou hast made a Rod for thine own Back, though it smart, thou may'st the better bear it: He that gives the first Blow, hath little reason to be angry, though he be struck again.

## LVII.

As thou lovest thy Liberty, be not entangled in the Labyrinth of Love; to be

be a Slave to a Woman, is the basest Bondage; next to Sin thou canst not more unman thy self: Why shouldest thou part with thy Prerogative? I have read of some, whose Heads stand in their Breasts; make thou the Moral: But if thou art ensnar'd, let every part keep its proper Place: There is no necessity thou should'it be a Mad-man, or a Monster.

## LVIII.

If thou designest to marry, presume not on thy own Wealth to make thee happy, much less on that of thy Friends. Chuse rather by the Ear than the Eye; a good Fame is better than a good Face. Promise not too much Satisfaction to thy self; Heaven lies not on this side the Grave. Deliberate long on what lasts for Life, and make thy Parent of thy Council; else Disobedience and Rebellion will entail a Curse rather than a Blessing.

## LIX.

Marriage, tho' it concerns our whole Life, seems commonly to be treated of in jest only. Imagine not that thou art of course to discard Reason, as soon as

C 3

thou



thou fallest in Love. It is then peculiarly necessary. Courtship does not, like a Popish Carnival, justify Extravagance. God gives a Lover no Discharge from any one Duty, no License for the least Sin. Idolatry will provoke thy Maker, tho' it please thy Mistress. Lies and Flattery are idle Words, for which there must be an Account given at the Day of Judgment: Where if Justice condemn the Man, Mercy will not spare the Gallant.

## LX.

Dispraise not a Woman for her Person, 'tis inhuman. God made her, not the her self. Her Mind may more than recompense the Defects of her Body. Tho' it is difficult to judge of a Temper beforehand, because both sides stand upon their Guard; yet it must be done, for he will probably soon be weary of the Woman, who does not make sure of the Friend. Keep your Eyes wide open before Marriage, and half shut after.

## LXI.

If thou would'st render thy Life easy,  
endure patiently what thou see'st is not in  
thy

thy Power to avoid ; when the Dye is cast Complaint never mends the Throw. If thy Fortune prove bad, make no Comparisons between thy former Condition and thy present ; 'tis kicking against the Pricks, and adds Wormwood to Gall. Conceal thy Grief, 'tis almost equally dreadful, to be, or not to be pitied.

## LXII.

Let thy chief aim be at Goodness, mind not her Person so much as her Principles, and her Practice. A bad Woman can never make a good Wife ; there is little hopes that she that is not religious, will be honest ; and she that knows not her Duty to God, will not know her Duty to her Husband.

## LXIII.

Look not only after Grace, but Good-nature ; see to the Disposition ; most of the Comfort of a married Condition consists therein : Mind thy own Peace, more than the seeming Piety of an ill-humoured Person. I have known a Diamond ill set : Where there is a Pearl, there may be Poyson. I like not the Conjunction of Heaven and Hell, neither would I

have thee marry in hopes to mend her ; this were to purchase Pains or Repentance. Marry not one thou art to make good, but one made good to thy Hands.

## LXIV.

It is not enough the Disposition be good, unless it suit with thine : Likeness is the Ground of Love : Propriety without Proportion, gives little Satisfaction : It is the right Mixture of Humours that makes the Harmony : If the Temper be not tuned, the Musick's marred : What is good in its self, and for another, may not be so for thee.

## LXV.

Marry not one too much above thee in Birth, lest she prove thy Mistress, or at least expect to be so. Great Inconveniences many times arise from matching into great Families, to whom thou becomest a Servant, if not a Slave : Neither will Subjection serve without thy Substance ; Honour will devour thee by putting thee upon immoderate Expences, to maintain a Port like thy self : Of this it may be said, as of the *Grand Seignior's* Horse, wherever he comes, no Grass will grow.

## LXVI.

## LXVI.

After Marriage consider that God has joyn'd you together; and if Providence has given thee a virtuous and agreeable Wife, no respect can be too great to be paid her; unless the Gift leaves no room in thy Heart for the Giver. Take special heed not to quarrel about small things. Let none be Witnesses of your Fondness or Distaste. Adjust Differences in your own House, not in your Neighbour's. Never rip up old Scores, but dispute only upon one thing at once, for in this sense too sufficient to the Day is the Evil thereof.

## LXVII.

Never marry first that Love may come afterwards. The Experiment may cost too dear. It is very well if it does; but suppose it does not, what then? Where is the Remedy? Why should Happiness depend on such a Chance? We may lose our way with our Eyes open, but 'tis a thousand to one we don't find it if we shut 'em.

## LXVIII.

In a married State draw even in the same Yoke: Let Love sweeten the Service: What thou must do, do willingly: Stand not too much upon Superiority, as thou prizest thy Peace and Quiet: But when thou dost insist upon it let it be in Deed and not in Word: Thou wert born free, and made to govern: Thou hast not forfeited thy Supremacy, and to use it moderately is the most probable way never to have it disputed: Make thy Condition as comfortable as thou canst: Having chose one thou lovest, love thy Choice.

## LXIX.

Reckon not the want of Issue any great want: Children are certain Cares, and uncertain Comforts: A wise Man may beget a Fool; the Child is not always like the Father: How many Monsters have I seen produced of judicious Parents, who have been like Vipers to those that begot and bred them? Some have been both their Sorrow and their Shame: What though thou hast none to hand thy Name to Posterity? Many  
Kings



Kings and Emperors have died childless;  
If thou wantest an Heir, there are now  
that want an Inheritance.

## LXX.

If thou art a Father, let not a fond  
Affection destroy thy Child: Bend the  
Twig betimes, while it will bend; de-  
lay too long, and it will grow too strong.  
Season his younger Years: The Vessel  
favours as it is seasoned: Let him suck  
pious and prudent Principles with his  
Milk, that he may be habitually good:  
This will make him learn his Duty with  
less Difficulty, and do it with more De-  
light.

## LXXI.

Be thy self a good Guide to thy Son:  
Parents are Patterns: If thou would'st  
have him write fair, set him a fair Copy;  
the Child cannot be blamed, if he be  
like the Father, at least by him: Lead  
the Way that he should go: Example  
does more than Precept: The Eye di-  
rects better than the Ear; and it is usual-  
ly seen, like Father, like Son.

## LXXII.

Know when to cherish, as when to correct, and steer thy Course according to the Nature and Temper of thy Child: If fair Means will do, never use foul: Insinuate into his Mind Goodness by degrees; this will make him in love with Virtue; for which let him see thou art more willing to reward him, than to reprove and punish Vice: He that commends his Child when he does well, teaches him to do better.

## LXXIII.

Bring not thy Son up in Idleness: Why should a Droan consume thy Labour? Study his Genius before thou disposest of him in a Profession; never force his Fancy: No Good will be done against his Inclination; improve his natural Parts, what's possible by Art and Industry: Knowledge is the Diamond in the Ring, and makes the Man a Gentleman. Let not thy Child know, especially him thou hast placed in a Calling, what thou hast to leave him, lest depending upon the one, he neglect the other, and both Strings fail him: Neither let thy Provision hinder his  
Employ-

Employment: Two Getters are little enough for one Spender: Besides, 'tis good to walk with a Horse in one's Hand; and he stands surest that hath something to uphold him.

## LXXIV.

Behave thy self so in thy Family, that those below thee may both love and fear thee: Be not too familiar with thy Servants, neither let them be privy to thy Secrets. This were to change the Relation, and make thy self the Servant; and those whom thou darest not displease, will dare to displease thee. Keep a Distance with Discretion: That others may know their Places do thou know thine.

## LXXV.

Be not imperious, yet keep the Staff in thy own hand: Let them rather see thy Power, than feel it; lest while they fear it, they hate thee; such will never do thy Work well, unless when thy Eye is upon them; and who would be such a Slave to Servants? Choose those that will be careful without chiding; and delight to see them chearful in their Business, and to do it with Delight.

## LXXVI.

## LXXVI.

Provide for their Support and Maintenance; let them not want in their Work, be punctual likewise in their Pay; their Wages is their Due when their Work is done: The Labourer is worthy of his hire: If he deserve better, encourage thy Servant in well-doing; this will engage him for the future to do well: In thy Contract leave something to thy Choice; the Advantage is double in what thou givest above the Bargain.

## LXXVII.

Let not their Business be a Bondage; their Restraints ought to be reasonable: Allow some time to unbend the Bow: There is a time to labour, and a time to loyter: Be not unmerciful to thy Beast, much less to thy Servant: Consider him as a Man, and more as a Christian: Allow him Rest and Recreation proportionable to his Employment.

## LXXVIII.

As thou art accountable, be careful of thy Charge; thou hast a double Trust, of Soul and Body both; if either miscarry,

carry a Reason will be required, and thou must answer it. The great Master minds his meanest Servant; all stand in a like Capacity to him; he hath no respect of Persons; thou and those below thee now will soon stand upon even Ground.

### LXXIX.

Reckon thy Servants among thy Children, the Difference is only in Degrees; both make up the Oeconomy; thou art the Father of the Family: A wise Servant is better than a foolish Child: Cast him not off in old Age, when he hath spent himself in thy Service: A faithful Servant does well deserve to be accounted amongst thy Friends.

### LXXX.

Rebuke in private; publick Reproof hardens: He is most prone to offend who is past Shame; rather than to be always chiding rid thy Hands of such a Servant: Better do thy Work thy self than to have such ado to have it done: If he be at Man's Estate strike him not; Blows become neither thee nor him.

### LXXXI.



## LXXXI.

Keep no more Servants than needs must: Many by their Footmen have been unhorsed. Let thy Revenue exceed thy Retinue; why should others consume thee? Look upon thy Servants as Sharers with thy Prosperity: If thy Condition be clouded, and a Storm threatened, they will soon leave thee for Shelter. I have read of an extravagant respect of some; but a Swallow or two does not make a Summer: Fewer Servants have died for their Masters, than there have been Masters by their Servants undone.

## LXXXII.

Be not hasty in the choice of a Friend, but slower in the changing: Fix not thy Affections suddenly; but where thou dost, be sure to fasten: Constancy is the unseparable Companion of Friendship, whereas to waver is a Crime unpardonable; try before thou trust, and never question after Trial: Thou canst not wrong thy Friend more than to suspect him.

## LXXXIII.

## LXXXIII.

Do nothing to displease God, and let nothing he does displease thee: Let there be but one Will between him and thee, and his thine: Behave thy self as in his Eye, and in his Audience: He is Witness, and he is Judge: If thou hast offended, Punishment is thy Due: Thou hast no reason to repine when justly beaten: Whatever the Sentence is, it is no less just than severe: If thou would'st escape the Stroke, shun the Sin.

## LXXXIV.

Read thy own Mortality in the Monuments of dead Men: As they are, thou must be: They are gone, and thou art going: Their Bell is rung out, and thine is tolling: A little while, and thy Place shall know thee no more: The Grave is ready for thee, and Death stands at the door: He is knocking now, and e'er long will force his Entrance. Do what thou hast to do, that before thou diest, thou may'st have done. Dispatch lest thou beest prevented: Live to dye, that thou may'st but dye to live.

## LXXXV.

## LXXXV.

Compare what thou hast received with what thou hast deserved, and thou wilt see thy Sorrows have been fewer than thy Sins : It might have been worse, if not here, yet in Hell : A living Man hath no reason to complain. It is Mercy thou art capable of Mercy ; that Judgment is not pronounced ; a Reprieve is more than thou deservest ; what then is a Pardon ! Afflictions are but Flea-bites : It is a Favour to be burnt in the Hand, when the Crime Merits a Halter.

## LXXXVI.

Intend a publick Good, rather than a private ; the Gain on every side will be greater, and the greatest thine : Thou canst not effect a general Good without doing thy self good : That which is beneficial to the whole, cannot be prejudicial to any part. Be not of a scanty Spirit, thou art not born for thy self ; the whole Creation claims a Share : It were monstrous a particular Interest should outweigh the World.

## LXXXVII.

## LXXXVII.

Think not thy Friends departed to be lost; they are only sent before: They have dispatched their Journey whil'st thou art jogging on; the Storm still beats on thee, but they are housed: What thou hast in thine Eye, they have in their Hand; they have got the Crown, and thou art yet to conquer; thy Robes are red, but theirs white; they have finished their Voyage, and are landed, but thou must keep the Sea. All Tears are wiped from their Eyes, while thy Cheeks are bedewed with them: Mourn not for them, but for thy self; they are so much the more happy as they are got to Heaven before thee.

## LXXXVIII.

If thou would'st avoid Sin, avoid the occasion; it is easier to shun the Temptation, than to resist it: Come not near the Pitch, lest thou be defiled: Keep out of harms way; it is no Discretion to dally with Danger; the Fly singes her Wings by playing with the Flame. Depend not upon thy own Strength: Many have lost their Power by their Presumption: Bet-  
ter

ter be careful than confident; it is hard standing in a slippery Place, and a rare thing not to deny Christ in the High-Priest's Hall. Take heed of nibbling at the Bait, lest the Hook catch thee; Shut thine Eyes till the Temptation is past: It is not enough to be fortified with a Resolution; so was *Alipius*, yet when he looked he liked. Thou hast to do with a subtle Tempter; what he cannot do by Strength, he does by Slight; though as a Lion he could not pull the Apple, yet as a Serpent he could climb the Tree.

LXXXVIX.

Look upon thy Life as a Stream that runs and returns not; every Day thou art dying, and as to Yesterday thou art dead; thy House of Clay is continually undermining, and will fall; every Sickness makes it shake, and stagger, and who can tell but the next Disease may destroy it? I cannot think to live long; Lord, let me live well: It matters not how soon I die: When I have done, I cannot be too soon with thee, nor happy too soon.



## XC.

Is thy Condition clouded? It will clear up, and the Sun shine; give not way to Sorrow, but bid thy Grievs be gone, consider to what thou art design'd, and let thy Hopes cheer thee; it were a shame for a good Man to look sad; What! Melancholy! and going to Glory? Will not Heaven make amends? Thou art yet under Age, have Patience but a-while, and the Heir enters upon his Inheritance: The Prince may pass disguised in a strange Land, but take State upon him in his own Territories. I value not what my way is, when it leads home; I mind not my Journey, but my journey's End.

## XCI.

Create not to thy self Crosses; why should'st thou seek for a Knot in a Bull-rush? Be not solicitous for to morrow; thou canst not tell whether to morrow may be thine; sufficient for the Day is the Evil thereof: Perchance what thou fearest may not befall thee, and then thy Trouble is for nothing; however, it will be time enough when it comes. I will enjoy what I have let what will come:  
Why

Why should I refuse to quench my Thirst, for fear I want drink the next Day?

XCII.

Expect not a Heaven upon Earth : Few meet with two Heavens, one is enough. The Portion cannot be in Expectation and Possession both. Would'st thou eat thy Bread, and have it? Think not thy Way should be strewed with Roses; working precedes a Reward, a Crown implies a Conquest : Suffering is proper to thy present State : Would'st thou have thy Inn like thy Dwelling-place ?

XCII.

Consider what hath befallen others, and thou wilt not wonder whatever befalls thee. Do things go Bad? It goes worse with better Men. Art thou poor? It hath been still the fate of the bravest Persons: Some have been so by Choice, but most by Chance: Wealth is but Vanity, and usually Vexation; like a Garment too big, or too long: If my Father deals with me as with the rest of his Children, shall it not content me? There is no reason  
the

the most undutiful should have a double Portion.

## XCIV.

Let not the Miseries common to Mankind, make thee either mourn, or murmur; the Back was made for the Burden, see others laden as well as thou, and how many go away more nimble under a greater Weight. Suppose some have a lesser Cross to carry, yet do not thou repine: If thou beest better able, why should not thy Will be proportionable to thy Power? I am born to Trouble, I will do my best to bear it.

## XCV.

Be satisfied with thy Station, and stir not thence: If thou art near the Bottom, look to thy Feet, lest they slip, thou may'st come lower: If thou art got up the Hill, take heed lest thou fall; the surest way is to stand still, thou may'st be happy, and keep where thou art. Content does not hang so high, but thou may'st reach it upon the Ground: What though another hath more, if thou dost want less? More than enough is too much, and less would be better: Too great a  
Sail

Sail for a small Vessel is dangerous: But  
suit the Sail to the Ship, and she goes  
sure.

## XCVI.

Accustom thy self to Sobriety, and do  
not indulge thy sensual Appetite in the  
Provisions of thy Life: Give not the  
Flesh the Reins: Set Bounds to thy De-  
sires, and keep them within their Banks:  
Let not Nature be thy Limit, but Ne-  
cessity: Leave thy longing lest thou  
lose it; it may be sooner ceased than sa-  
tisfied: Learn to stop, know when thou  
art well; it is a Torment to be tanta-  
lized.

## XCVII.

When Pleasures tempt thee turn them  
round; see how they look behind; view  
the shadowy side, as well as that which  
is next the Sun: Reckon upon a Return,  
and consider what the remembrance is  
like to be: If thy Delights be sinful,  
Sighs and Sorrow will make them sour  
and unsatisfying: Take his Word who  
took his fill of all, and let his Experience  
prevent thine: Yet if bought Wit be  
best, look back to the time of thy own  
Disap-

Disappointments, and when thou art about again to be cheated, remember what thou hast already found, and be no more abused: It is thine own Fault to be deceived twice.

## XCVIII.

Upbraid no Man with his Weakness: Do not discover a Deformity, if thou canst conceal it: Lay thy Finger upon the Wart, and let not another see the Shame: Never report it to disparage him, or advance thy self. Admire that Goodness which supports thee, when others slip; let their Failings humble thee: The Fountain is the same, though it runs not alike clear: Thou mightest have been as he is, and may'st be: Look to thine own Feet: *Let him that stands, take heed lest he fall.*

## XCIX.

Change not thy Opinion of Persons, as they change their Affection: Consider what they are in themselves, not what they are to thee; their Kindness or Unkindness makes no essential Alteration: It is more an Accident, than a Quality: Perchance thou hast deserved  
D the



the difference, the Change is then in thee, not in them: No wonder the Effect alters with the Cause.

## C.

Never boast of thy Sin, nor glory in thy Shame, cast a Veil over thy naked Part; if possible, shun the Scandal: It is not necessary that others see, what God sees, and thy self. Plead not in a wrong Cause, this argues Impudency, not Penitency. Blush when thou art to blame: Be more ready to confess thy Fault, than to excuse it. Do not contend, but amend: Ingenuity lies in Acknowledgment.



## C E N T. II.

## I.



**W**HEN thou feelest thy Heart begin to be affected with Pride; consider, what thou wert in thy Birth; and what thou shalt be at thy Death: This will abate a too good Opinion of thy self. What hast thou to be proud of? A few Days will level thee in the Dust with the meanest Creatures. Reflect on these things, and then be proud if thou darest.

## II.

Be angry, but sin not: Let not the Sun go down upon thy Wrath: Shew thy self willing to be reconciled: Be not passionate, but soon pacified: If Anger boil within thy Breath, seal up thy Lips; the Fire that wants vent, will suppress it self: Words like Bellows often blow a Spark into a Flame: If any hath injured thee, think whom thou hast wronged,

and bear with others, as God bears with thee.

### III.

Do not covet what thou hast not, but content thy self with what thou hast; he is rich that is satisfied: Want lies in Desire. Covetousness is a thing the most contradictory to it self, and causes what it pretends to cure; like drinking in a Fever, which does not quench the Thirst, but make it the more violent: The Desire does not cease, though thou hast what thou dost desire: Happiness lies in the Use, not in the Principal: A Man may starve with Bills and Bonds about him: It were a Madness to abstain from Meat, because thou art hungry; or from any thing, because thou lovest it: Thou hast but what thou dost enjoy: What lies by, is likelier to be another's than thine.

### IV.

Receive what God gives thankfully, and return what he requires chearfully: Take all in good part that he does: Look not to the Messenger so much as to him that sent him: Bid him welcome, if not  
for

for his own sake, yet for his Master's: Think nothing too hard to suffer, nor too dear to part with for a Father: Filial Affection will carry thee far: Slaves serve for hire, but Love in a Son is the only Motive to Duty.

## V.

Let God's Glory be thy Aim, and the End of every Action: He made thee, and thou wert made for him; that in thee, and by thee, he might glorifie himself: In his Honour consists thy Happiness: He might have been happy without thee, but thou without him canst not be happy: To serve him, is the way to enjoy him: Those which honour him, he will honour: His Glory will be thine; do that for his sake, which thou would'st for thine own.

## VI.

Love the World as about to leave it: Look upon thy self as departing, and Things as passing by: How canst thou fix thine Eye, where the Motion is perpetual, and thou canst not make a minute's stop or stay? Thou seest thy Comforts but as thou art sailing, they will soon be

out of sight: Thou art launching forth into an Ocean of Eternity, where thou canst not see Land: A little while, and all thy Delights are gone; the Curtain will be drawn, and thy Act finished.

## VII.

Be not only contented to be good thyself, but endeavour what thou canst to be an Instrument to make others so. It is the greatest Comfort in the World to a good Man, that he is not conscious to himself of Evil. He will not rest contented, whilst he beholds others in the high-Road to Destruction. His pity towards them will oblige him to use his utmost Endeavours to reclaim them, in order to prevent their impending Ruin.

## VIII.

Say nothing but what thou wilt stand to: why should the Truth suffer, or thy own Reputation? Be neither the first, nor forward in any strange Report, lest thy Credit be called in question, though the Report be true: If it be so to Day, it will be so to Morrow, and more certain, if not in it self, yet to others, and to thee: Whenever I tell what I hear,  
I will



I will tell who told it me, at least when I find it startle: Let the Author bear the blame; why should I?

## IX.

In the Morning think what thou hast to do, and at night ask thy self, what thou hast done: So spend every Day, that thou may'st delight to review thy Actions: Why shouldest thou conclude with a Sigh or a Tear? If possible prevent Repentance. Do nothing that may need a Pardon: Yet wherein thou hast prevaricated, let Confession follow upon Commission: Fear not to see thy Score, but be afraid to encrease it: Call thy self to Account, and chide thy self.

## X.

Commend no Man to his Face, and behind his Back do not discommend him: To do either, argues a base Spirit: If thou knowest any Good of him, let others know it; if any Ill, tell it to himself; of the dead and absent, if thou canst, speak well; if not, say nothing: Accuse none that cannot answer for themselves: What Credit to conquer, where there is none to oppose thee? To talk high, is the Pro-

perty of a Coward; especially when his Enemy is absent : I will scorn to take Advantage of any : To come behind is dishonourable : I shall likewise fear him that flatters, lest while he smiles, he smite me.

## XI.

It matters not how long thou livest, but how well : To crowd a great deal of Work into a little room, bespeaks thy Diligence ; I shall not measure my Life by Days, but by doing ; not by my Stay, but by my Service. I would live to labour, and when my Master hath no more to do, I am content to be no more, that Time and Task may end together : There is no such misery as to be buried alive.

## XII.

Whatever thou dost, have an Eye at Death : Do nothing now, which thou wouldst nor then have done, and still suppose the next act to be the last : Look upon thy self as dying, and reckon upon a time of reckoning : Believe thou art before the Judge, and the Jylors behind thee : This will make thee not dare to do that, in doing of which thou dar'st not dye.

## XIII. Bet-

## XIII.

Better is the Man without Money, than Money without the Man : I never thought any the better for his Bags : An Ass may be laden with Gold : I have seen Fools advanced, and wise Men wait ; and what more unseemly fight ? Yet no wise Man will accuse Providence of unequal Distribution ; for all will be right hereafter.

## XIV.

Friendship makes Prosperity brighter, and Burdens lighter : I am not more my own, than my Friend's in every Estate : I enjoy my self in him : He is my Solace in the Sun, and Shelter from the Storm.

## XV.

Besides Sin there is nothing dreadful ; the Punishment is less than the Crime : I will fear nothing but to offend, and will choose rather to suffer, than to sin,

## XVI.

The more general any Calamity is, the more apt it is to abate our Sense of it. What room is there for one to repine,

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where

where all alike suffer? Or why should I complain, where the case is common? The Sting of Sorrow is, to fancy our state to be without a Parallel.

## XVII.

Whatever befalls me without my Fault, I will bear with an undaunted Mind: It is my Fate, not my Folly; and why should I make that worse, which I could not make better? I will not fear what I cannot foresee; but slight what I cannot shun: I can bear where I am not to blame, and where my Weakness did not marr, it will be my Wisdom to mend.

## XVIII.

There is nothing more noble than to deserve well of ones Countrey: We are not born for our selves, and must return our Lives where we had them. It hath been the brave Resolution of many bad Men, to sacrifice themselves for a common Good: In this they have excelled themselves: What care have Heathens had of their Countrey, for which it was sweet (they said) to dye! And they did what they said.

## XIX. A

## XIX.

A sure Friend is best known in an adverse state : We know not whom to trust, till after Tryal : There are some that will keep me Company while it is clear and fair, which will be gone when the Clouds gather : That is the only Friendship, which is stronger than Death, and those the Friends, whose Fortunes are imbarqued in the same Bottom; who are resolved to sink and swim together.

## XX.

My Friend is as it were my self: There is but one Soul in two Bodies, neither am I more my own, than my Friend's: I have nothing but what is his: What I have, he hath : If he will, he may command both me and mine.

## XXI.

Whatever thou dost, do quickly: It may be too late to tarry for Leisure: Want of a Power, follows want of Will: Delays are dangerous: What thou art unfit for to Day, perchance to Morrow thou wilt be more unfit for : Besides, who can call another Moment his? I will dispatch



what I have to do, lest something be left undone : I had rather want Work, than Time; and finish too soon, than be surprized.

### XXII.

There are many not worthy of Light, on whom the Sun-shines : Prosperity is oftentimes the Portion of the basest of Men : There is no judging by appearance : All is not Gold that glisters : a Dunghill will stink still : Let me be a Flower, tho' I grow in the Shade : Providence appoints the Place : What is good for others, may be bad for me.

### XXIII.

Necessity is no Friend to Freedom : There is no Liberty where there is no Remedy : I will come under the least Obligation possible, and act by Choice, not Constraint : What is forced is not thank-worthy : That which is free, is only kindly : I will have my Hand observe my Heart ; then shall I do what I will, while I will but what I do.

### XXIV. As

## XXIV.

As the Furnace tries the Gold, so Mi-  
fery proves the Man: His Suffering shews  
his Strength: Troubles are the only Tri-  
als: The Resolution is known by the  
Opposition, the Patience by the Pain.

## XXV.

I never thought him happy, who  
thought himself miserable: The Mind is  
the Man: If another hath what I can be  
without, what is he the better, or I the  
worse, while he wants more, and I less?  
He is not happy that enjoys, but that  
doth not desire. Satisfaction lies not in  
Addition, but Subtraction. A Monarch  
may be miserable; but Content is more  
than a Kingdom: I can be what I will,  
while I will be what I can.

## XXVI.

*Socrates* passing through the Market,  
Cries out, *How much is here I do not need?*  
Nature is content with little: Poverty  
lies in Opinion: What is needful is soon  
provided: Enough is as good as a Feast:  
I am worth what I do not want: My  
Occasions being supplied, what would I  
do with more?

XXVII. The

## XXVII.

The fear of Death is worse than Death it self : It is better to be dead, than always dying : Give me the Man that dares to dye, that opens his Breast boldly, and bids to Death Defiance ; that can welcome the King of Terrors, and look him in the Face with a Smile. I will account my last Enemy my best Friend, who shews me my Crown when almost spent, and helps me to what I fought for. Dying is nothing , 'tis the state after this that makes Death dreadful.

## XXVIII.

They may kill, but cannot hurt : was the saying of *Seneca*, when doom'd to dye, and it argued a brave Heroick Spirit : Whom need a Christian fear, whose Life is hid with Christ ? He is out of Gun-shot, the reach of Men and Devils : Whatever happens, nothing harms him : To kill him is the greatest kindness : You send him but to Heaven the sooner.

## XXIX.

I have read of a Philosopher, that being pounded in a Mortar, bid his Torturers

mentors (in Derision) beat on the Sack of *Anaxarchus*; he looked on the Body, but as the Bag, and knew the Treasure was secure: It matters not what becomes of the Casket, when the Jewel's safe: And what though the Shell be crack'd, when the Kernel is whole and untoucht? It were below me to shrink, or look pale at any thing, when Heathens can bear Torments with a smooth Brow: If they can be so valiant, it were a shame for a Christian to be a Coward. But after all Rhodomontades, the Body does and must be thought to affect our Soul, in so much that nothing but supernatural Assistance can enable us to bear up.

## XXX.

In living as in-swimming, the lesser Luggage the better: Why should I then repine to be eased of what doth hinder? Perchance if I had not lost, I had been lost: It is Mercy in a Shipwrack to escape tho' naked: What I lament the Loss of, might have drowned me.

## XXXI.

Opportunity comes neither often, nor continues long: It is good striking while the  
the

the Iron is hot : To lose the occasion, is the loss of all. I will endeavour to take the fittest time for every Action, lest I should slip the Season : I cannot promise my self any other Opportunity than the present : I will hoise Sail while the Wind is fair.

## XXXII.

Fortune does often favour the most daring : Nothing venture, nothing have : Desperate Designs many times succeed, and things beyond hope happen : I have known strange Results of a Resolution : While some have sought Death, they have found both Life and Glory : I will look before I leap ; then leap at all : He is a Coward that will shun the Combat, where the Crown countervails the Conquest.

## XXXIII.

It is uncertain how the Evening proves : Who knows whether the Sun will shine at setting : It sometimes goes down clear, and sometimes in a Cloud : There is no depending on what is doubtful : Since I cannot foresee what may fall out, I will provide for that I cannot prevent, that I may bring my Mind to my Condition, when I cannot my Condition to my Mind.



## XXXIV.

Divine Wrath proceeds to punish by Degrees, but makes amends for its Slowness, with its Severity ; the longer the Blow is fetching, the sorer is the Stroke : Abused Patience turns to Fury : Forbearance is no Acquittance : I had rather fear before I feel, than feel before I fear.

## XXXV.

He hath every thing that desires nothing : A contented Mind is richer than *Cræsus*, or than the *Indies* : This turns all we touch to Gold, and is the only Pearl of Price, more worth than a World. He is the happy Man, than can see and scorn ; who does not covet, but contemns ; and hath at home, what others seek abroad : What does he not enjoy, who enjoys himself ?

## XXXVI.

Satisfaction lies in Proportion, and in Propriety ; without both there can be no Content : What is not fit, or not our own, will never make us happy : That serves best that suits best, is most comfortable, and most comely : I will shape my Last to  
my

my Foot : A Shoe too big is uneasy, and too little pinches : What matches the Mind, must likewise be the Man's, or all is nothing. I may starve for Famine, while another hath Food to spare : What is that to me, which is not mine ?

## XXXVII.

That which is ill-gotten, is usually ill-spent : A covetous Father hath commonly a prodigal Son : What the one rakes, the other scatters : He that knows not how to get, knows not how to keep : Lightly come, will lightly go : What is gained by ill Means, is spent in an ill Manner : Besides what comes in an unwarrantable way, is not blest, but blasted : How have I seen Wealth to waste like Butter against the Sun ? I have known a Curse accompany an Estate, till the Canker hath consumed it.

## XXXVIII.

The Pilot governs the Ship with Wisdom, not with Violence ; not by Force, but Dexterity : I will endeavour to do by Prudence, what I cannot do by Power : Where the Lion's Skin is too short, the Foxes may serve to piece it ; that what  
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the Hand could not act, the Head may effect: Yet will not I separate the Serpent from the Dove.

### XXXIX.

A Wise Man is moderate in Prosperity, and in Adversity valiant: A great Mind is not easily moved: It is the Shrub, not the Cedar, that is shaken with every Blast: I like that Man, who is the same in a Storm, and in a Calm; who stands firm in spite of Wind and Weather: Whatever alters, it is alike with him; he changes not with Changes.

### XL.

It is more noble to refuse, than to receive: He that accepts, loses his Liberty, and becomes a Debtor: Where I do not need, I had rather deny, than desire: Every Courtesy is obliging: Why should I be bound, when I may be free? Yet if I must receive a Kindness, I will mind not more what it is, than from whom it comes: I shall not love the Present, where I do not like the Person.

### XLI. Hope

## XLI.

Hope the best, think of the hardest, and bear whatever happens: Let not thy Spirit sink, keep thy Head above Water, and no Danger of Drowning: The Heart is the Fort, which unless surrendered, cannot be taken; I will prepare for a Siege, resolving not to give up whilst I can hold out; and it is in my Choice whether I will be Conqueror or conquered: I will not give way to Grief: I am not gone till Grief gets in.

## XLII.

Sleep is the Image of Death, its Picture and Resemblance: Sleep is but a breathing Death, and Death a breathless Sleep: The greatest Difference is in their Age, Sleep being the elder Brother: Why should I fear the one, that with the other am so familiar? I will go to my Bed, as to my Grave; and to my Grave, as to my Bed: It matters not, Dust or Down, when asleep: I am sure to rise at break-a-day, and what would I do up sooner: But it is the Dream of Death not the Sleep we are afraid of.

XLIH. He

## XLIII.

He fights with a Shadow, that fights with a good Man: who can neither be hit, nor hurt: A Christian walks invifible, and is invulnerable: You ftrike at you know not what: The Stone falls fhort, it never comes near him.

## XLIV.

Every Man hath his Lot: Nothing can befall us, but what was before defigned: There is no fuch thing as Chance: Our Father hath appointed his Children their feveral Portions, why then am not I fatisfied with what comes to my fhare? What ferves others, might ferve me: Shall I be more dainty, and lefs dutiful?

## XLV.

He that knows moft, knows little to what he does not know: Our Knowledge is but in part; a Pifmire may puzzle the profoundeft Wit. I admire at the Pride, and Impudence of thofe Persons, who think to lave the Ocean with a Cockle-shell, yet are gravelled in a Fellow-Creature: How may thofe Eyes look againft  
the



the Sun, which a Candle dazles: I will not pry within the Veil, nor search into what is secret: It was therefore hid, that I might not know it: I will wait till it be revealed; in the mean while adore what I cannot comprehend.

### XLVI.

It hath much startled me, and wiser Men, to see the Good fare ill, and the Bad fare best; that Virtue is neglected, and Vice rewarded: But why should I wonder, when Bones are thrown to Dogs? Were those things good, good Men should have them: Slaves are paid off with these: My Wages will be more, the longer it runs on, and my Pay-day will come: I shall soon see how all things have been working for the best, that every River tended to its Ocean; that it was the end of every Providence to do me good: It is imperfect, when I take a sinder, but when all Parts are put together, it will appear beautiful: When what is in the Mystery, shall be in the History, and what is now a forming, shall be brought to open view.

### XLVII. Bread

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## XLVII.

Bread and Water suffice Nature; none with these are poor: What is necessary is at Hand: Every Field will afford us Food: Hunger is not dainty: There needs no Sauce to a good Stomach: I will eat to live, not live to eat: To be a slave to my Belly, nothing were more below me, or more base; I never thought it worth my Study to have my Palate pleased: Water will quench my Thirst, and Wine can do no more.

## XLVIII.

In the same Vein may be Gold and Poyson; there are Motes in the Sun, and a Sting where there is Honey: There is nothing pure and uncompounded: There is a dark side, as well as a bright: Conveniences have their Inconveniencies, and Comforts their contraries: Roses have their Prickles; the sweetest State is but bitter-sweet: My Happiness lies in my self: I am not the worse for what I want; neither do I think had I more, I should be the more happy.

XLIX, Lei-

## XLIX.

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Leisure without Learning is Death, and Idleness the Grave of a living Man: It was a brave saying of *Scipio* (and every Scholar can say it,) That he was never less alone, than when alone. I pity those who spend themselves, and mispend their time, in doing nothing, or worse than nothing; who are always either idle, or ill employed: I am resolved no Day shall pass without a Line; let me converse with the Dead, I desire no better Company: Books are the best Companions; I will live to learn, and learn to live.

## L.

There is none but thinks he must sometime dye, yet when the time comes, he turns his Back, and trembles: It is strange that in so long a Space we cannot prepare for so short a Work, and of so much Weight; this is the last Cast, and all lies at Stake: It is not so much how we live, as how we dye; though we shall scarcely dye well, if we don't live so. He acts well, that comes off the Stage with Applause: I will endeavour so to perform my part, that at my *Exit* the Spectators,

tors, may have cause to bless God on my behalf.

## LI.

None can grieve much, and grieve long: Extremities are not lasting: The sharpest Sorrow is the soonest spent: What is violent, is not permanent; it wastes it's self, and is quickly gone: What though my Sufferings be sharp, when they are but short? A constant Pain is worst: A little while, and all my Qualms will be over: The other Puff, and then a Calm: Storms will be spent, or else be past.

## LII.

That which was hard to endure, may be sweet to remember: To repeat a Pain is a Pleasure: With what Delight will a Soldier relate his Conquest? And the poor Mariner when he comes to his Port, will please himself in recounting his past Toyl? What Pleasure will it be to me to see the Sea, from the Shoar, when I have finished my Voyage, and am landed?

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LIII.

## LIII.

There is the most Content in a mean Condition : A great Estate is a great Burden ; what Care does it cost in keeping ? And he that hath most, hath no more than he enjoys, besides the Trouble : I am of this Mind, who desired neither Riches nor Poverty : Between both is best ; there is more Tranquillity, more Security : I would not be too low, lest I am trod on, nor too high, lest I fall : Let me not be exposed to Contempt, nor want Content till I envy others.

## LIV.

Do not depend upon Prosperity, nor yet despair when things go cross : He that sails with a fresh and fair Gale, cannot tell but the Wind may turn : Here is nothing constant, but inconstancy : Suppose it be not overcast, sometimes it rains, and the Sun shines : Yet a Man may be so provided, as not to fear a Shower : Whatever the Weather is, I will keep my Coat about me ; if it be well now, it may be worse ; and if it is not so well as it was, it may be better than it is.

## LV.



## LV.

Hast thou Crosses in thy Trade or Business, endeavour to mend them by thy Patience and Diligence. Thou hast no reason to complain, let thy Estate come to thee either by Descent, or by thy own Industry. And where thy Substance is not transmitted to thee by others, thou hast then the Privilege to be thy own Carver. I have known a Smoke blown to a Flame, and seen the Fire go out. Some have brought their Pence to Pounds, and others a Noble to Nine-pence.

## LVI.

The low Cottage stands surer, than the lofty Turrets, less liable to Wind and Weather : Riches have been a Snare to many, who have lost for them, themselves : A fair Estate is but the fairer Mark ; the bigger Butt to shoot at : The tall Cedar may come down, when the Shrub keeps its Station : I have seen the furly Oak fall, while the Reed stands.

## LVII.

Steer not by the Stars ; tho' they may govern thee, yet God governs them : It

is true the heavenly have an influence upon the earthly Bodies, and the Effect does naturally follow the Cause; from such a Principle, such a Product: Yet there is no Rule without Exception, and things are oft-times diverted by over-ruling Power: The Stream does not always keep its Course, and Channel: Much must be allowed to Emergencies, and Contingencies: I wonder at the Boldness of some Men, who dare to pry into Secrets, and take upon them to discover Decrees, as if they knew the Mind of God, and were of his Cabinet-Council. They tell you they have their Tydings from the Stars, as if the Stars told Tales.

## LVIII.

There are none so insolent, as those who are advanced from nothing: Set a Beggar on Horse-back, and he will ride to y<sup>e</sup>. He domineers most, who rises from the Dunghil; his Condition being in the extrem, his Mind cannot keep a mean, and he can never rule right; who cannot rule himself: There is no Slavery so intolerable, as to be subject to a vile Person: I do not like the Thistle should sway the Scepter.

## LIX.

## LIX.

He cannot be Proud, that thinks either what he was, or will be: Whatever may raise us up, yet Dust will keep us down, and Dust we are in Composition, and shall be in Dissolution: The best is but refined Earth, but Earth at best: Beauty is but Skin-deep, within is Filth and Putrefaction: A fair Out-side, but filled with Ashes: The most despised Creature is of the same Clay with me: If I am put to a nobler use, it is the Potter's Pleasure: The Metal is the same, though I be better burnished, we are alike in the Lump, and shall be when we are broken: If I look but to his Feet, the Peacock will let fall his Plumes: I will endeavour to learn what I am, and to remember what I learn: Let me never forget my Maker, nor my self.

## LX.

The Bee sucks Honey out of a stinking Weed, and the Chymist will extract Gold out of a baser Metal: A Wise Man will gain by every thing: His Enemies Weapon shall save his Life: The Physician makes a Potion of a Viper: It is

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not impossible to get Good out of Evil, neither is the Good the worse: Why should I value the Pearl the less, for being found in a Toad's Head?

## LXI.

Rather sin thy self, than cause another to sin: If it could be possible to lie under such a Necessity. Of two Evils chuse the least: He is the greatest Traytor, that engageth others in the Treason; the guilt is aggravated, where the Crime is compounded; to sin alone, is less a Sin: It is a treble Offence where I force it: Single is the Person I compel, but double in my self; It is a bad Bargain where both are Losers.

## LXII.

It is a saying more common, than commendable, he knows not how to live, that knows not how to dissemble; tho' there are few so impudent to plead for it, many by their Practice approve it: How is cheating grown a Custom? To flatter is to be in the Fashion: Who can tell the Heart by the Hand or Tongue? Most Men row one way, and look another. I do not condemn Discretion, nor  
think

think I am bound to speak the Truth at all times, nor all the Truth : But I must never speak the least tittle directly or indirectly contrary to it. My Intention must be good, it is the End that mends, or marrs the Action ; and though plain dealing should dye a Beggar, yet Honestly will at last be found the best Policy.

## LXIII.

Always be doing something, be never idle: None can want Work, but they who want Will : I fear those whose Time is now a Burden, will have too much cause to call back Time. I will not lose a Day, lest I want what I lose.

## LXIV.

It is in living, as in sailing, whether I sit, or walk, wake or sleep, I still make some way towards my Harbour ; my Glas is running, my Taper burning, whether to work by, or to waste ; my Time spends, however I spend my Time.

## LXV.

What Uncertainties are poor Creatures at, who are sure of nothing, not of themselves ; we and ours are still in Moti-



on, tending to a Center and Conclusion: Whatever hath a Being either decays or dies; but this is worst of all, we sometimes lose our Comforts before we leave them; they are taken, and we are left to lament their loss: Who can tell what a Day may bring forth? What Alterations have I seen in a lesser Space? I have seen it clear, and in an instant overcast; the Wind may soon come about, and the Tyde as soon turn; the World rings Changes; it is a poor Content which is placed in what is perishing, and subject to Casualty or Corruption: Lord, let me love what I can neither lose, nor over-love.

## LXVI.

It is decreed all must dye; some are gone, we are going, and the rest must go; there is no repealing this Sentence, nor from it any Appeal; neither is the Executioner to be bribed, he scorns Crowns and Scepters; when the Warrant is signed, thou art a dead Man, neither Tears nor Prayers will serve thy turn; Death spares nor Sexes, Sorts nor Sizes, all are alike to him, who dispatches all; what tho' my Cottage be convenient,

ent, I must turn out ; why then should I fix my Affection, where I cannot fix my Habitation?

### LXVII.

Did not my Conscience convince me, I might wonder what need *Philip* had of a Monitor, with his *Memento mori* : It is strange that we living among Tombs, should forget to dye : Every Creature may serve for a Remembrancer to mind us of what we are made of, besides those sad Spectacles still in view, which are more lively Emblems of Mortality ; methinks we may hear them say, as you are, so were we ; as we are, you must be.

### LXVIII.

What a Bustle do some Men make, who are snatched away of a sudden in the midst of their Pride and Folly ? The stir they keep upon the Stage, and in an Instant the Curtain's drawn, and their part is done ; the Prince must put off his Robes, and he who thought a World too little, hath but his Length of Ground.

## LXIX.

I have observed those are nearest their End, who have obtained their Ends: When what was proposed, is performed, and Men begin to please themselves, then Death steps in, and divides Stakes: It is best to sit loose from every thing, to be indifferent in what we do enjoy? Why should we promise, and expect to be disappointed?

## LXX.

How does Experience disprove the Proverb, *That stollen Waters are sweet*: What little Satisfaction to be found in an unlawful Pleasure, in the Fruition there is a Reflection, which takes off the Edge of our Appetite, and blunts our Joy: What Content can there be in that for which Conscience smites: I will reckon within the Hive there are Stings, as well as Honey, Sin will end in Sorrow: Lord, when I am tempted to that which is not warrantable, let me consider the Cost, and see whether the Account will bear it; shall I delight in that which concludes in Grief and Groans? Why should I buy Repentance at so dear a Rate?

## LXXI.

As the Tree falls, so it lies; as Death leaves us, so Judgment finds us: How should we gird up our selves, when at the End of the Race is either Heaven or Hell, and there is no setting out again; should we miscarry now, we are lost for ever, it will be too late too mend? That had need to be well-done; which is but once done: There is no other space to live our Lives over; I will therefore act as for Eternity, as one that hath but a Cast for all: I pity those who put their Repentance to the hazard of a Purgatory; supposing there were such a Place, it were better pay our Debts, than go to Prison.

## LXXII.

It was a smart saying of the Pyrate to *Alexander, I am accounted a Thief, because with one Vessel I rob a few, whilst you that with your Army waste all, are called a Conqueror.* That is Theft in a private Person, which makes a Prince a Conqueror; the one comes to the Gallows, by the same means the other gets Glory; not but he whose Thefts are greatest, must

must needs be the greatest Thief; neither is he less deserving Punishment that steals by Day, than he that steals by Night: This is the reason the Reward is not the same: Where there is no Law, there is no Transgression.

## LXXIII.

By much Laughter thou may'st know a Fool: It deforms the Face, and no less the Mind: A great Spirit is not easily moved, nor a solid Substance soon stirred: It is the unballasted Vessel that mounts with every Wave: To be suddenly affected argues a frothy Spirit; it shews little Discretion, sometimes to express our Joys. I have known some, whose Wit hath exceeded their Wisdom, so tickled with their own Conceit, that while they would in a Jest be counted witty, have given occasion to be in earnest taxed of Folly.

## LXXIV.

More than enough is Poyson, Nature is soon satisfied: Too much Meat does but clog, and oppress the Stomach: What is not necessary to keep alive, does but hurt and destroy: A Million more die of Surfeit, than of Hunger; more by Food,  
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than Famine; as the *Trochilus* serves the Crocodile, so Death serves us: It usually goes in at our Mouths that kills us.

## LXXV.

Drink not to Intemperance; too much Liquor will put out the Fire: Besides other Effects of Drunkenness, which is both a Sin and Shame: What will he not do, who knows not what he does? And how much is it below a Man to Unman himself? What more unseemly sight, than to see a Beast in humane Shape? Nay, a Beast is not so unreasonable.

## LXXVI.

The Abuse does not hinder the Use of any thing in its self lawful: The best may be abused, and the best corrupted proves worst: As the sweetest Wine makes the sowrest Vinegar: There is nothing good but in its Season: I will look to the Time, as much as to the Thing; as that may be bad to another, which is not so to me, so neither may it be always bad.

## LXXVII.

In things indifferent it is good to deny our selves: All that is lawful, may not be

be expedient : It is more safe not to make use (sometimes) of our Liberty, than to go to the last Link : None but a Fool will come as near Danger as he can : A wise Man will keep at a Distance : Who knows the Force of a Temptation ? It is hard to turn in a narrow Room : He that will do all he may, will soon do more than he should : Besides, I verily believe most Men lose themselves in lawful things, and are undone, in doing that which may be done : It is not enough a thing is good, if not good for me : A Circumstance may alter the Case, and make an Action sinful.

## LXXVIII.

He that lies upon the Ground can fall no lower : This is the Security of a mean Condition, it is without fear of Changes : It may be better, but cannot well be worse : The Shrub cannot fall far, happen what will : He that is poor is safe, he throws himself under his own Obscurity, and is guarded by his Poverty : Let Wind, or Tyde, or both turn, it cannot injure him.

## LXXIX.

## LXXIX.

The Punishment thou deservest bear patiently : It were Injustice to repine, if justly punished : Blame none but the Crime, and thy self : Thou hast thy due, what would'st thou then desire ? There is no reason thou should'st have less, but more, where the Penalty is much less than the Offence, what Fault can the Offender find ?

## LXXX.

If thy Suffering be undeserved, be not only patient but chearful : Kiss the Rod, and bid the Affliction welcome : Scorn to flinch ; when thou seest the Blow, it were a Shame to stir or startle : If thou dost suffer for well-doing, do not grieve but glory : It is matter of Joy and Triumph : Consider but from whom it comes, for what, and for whom : I will take all in good part, that comes from my Father, as it comes to me in Love ; why should I be troubled at that which is for my good, or what I endure for him ? I know my Cross will prove my Crown, I will therefore smart, and smile.

## LXXXI.

## LXXXI.

He that spends more than he needs, may need what he spends. Prodigality is the greatest Folly; no wonder if he that wastes, wants: He is the wise Man, who in Plenty provides for a Day of Scarcity, and lays up for a wet Day; that lives within himself: Saving is the best way of getting; all is sure Gain: It is good walking with a Horse in one's Hand: What is the end of Profuseness, but a Prison, or a Halter?

## LXXXII.

To be over-frugal, argues a poor and mean Spirit: Such are good to none, not to others, nor to themselves: A Man hath but what he enjoys; for any thing more, he is not much the better: What we make use of, is only ours, the rest signifies little, and is little less than another's: As I would not be lavish, so neither will I live so much below my Fortunes, as to be their Slave: I abhor what is base and beggarly, and scorn more a Person of a poor Spirit, than the poorest Person.

## LXXXIII.

## LXXXIII.

That falls out sometimes in a Day, which never fell out before: It does not follow what never was, shall never be; unlikely things are brought to pass, and who can tell what may happen? What Alterations have I seen? Such as no Ear (till now) hath heard of; who could imagine the Changes which of late have been? It is not mine only, but the World's Wonder: What hath been, may be? I will not then presume, here is nothing constant, neither can I be certain of any thing.

## LXXXIV.

Avoid Sloth, if thou would'st avoid Scorn; Shame is the reward of a Sluggard: Idleness will bring thee to want and beggary: There is nothing of Price and Value, but what is purchased by Sweat and Pains; they are Pebbles, not Pearls, which are to be had for stooping: Gold is not got by Gaping, nor Honour without Toyl and Hazard: It is working earns the Wages, and running wins the Race; fighting makes way for Conquest, and Conquest for the Triumph;  
without



without striving, is got neither Gold nor Glory here, or hereafter.

LXXXV.

As you season the Vessel, so it smells: Bend the Twig while it is young; the soft Wax will take any Impression, but Delay may make that difficult, which was at first easy: It is better dealing with a Child, than with Custom: Let the Seed be good thou sowest, or Weeds will be all thy Crop: The Ground will bring forth Wheat or Tares; upon thy Husbandry very much depends thy Harvest.

LXXXVI.

It is as unreasonable as dangerous to defer Amendment, till we can sin no more; no thanks then, Sin leaves us, not we Sin: Shall we spend the Day in the Devil's Drudgery, and put off God with the Evening? Shall Satan have the Flower, and God have the Bran? He that deserves all, surely deserves best; we need not fear to begin too soon, that cannot do too much; I never heard of any good too young, or too good.

LXXXVII.

**LXXXVII.**

It is as ridiculous as unreasonable, to put off Repentance to old Age: What a Folly is it to leave the hardest Work to the weakest Time? We shall find it Work enough then to grapple with our Distempers and Diseases; enough to do to dye: Besides, though true Repentance is never too late, yet late Repentance is seldom true.

**LXXXVIII.**

Him that will divulge his own Secrets, never trust with thine; how can he that is false to himself be true to thee? Neither is any fit to make a Friend, who hath not this retentive Faculty: It were Folly in any to make such a Choice, and the greatest Treachery to betray, wherein there is imposed Confidence: I think no Wrack can force me to commit this unpardonable Sin: I will not be over desirous of knowing what I must keep, but when I am trusted, I will be true.

**LXXXIX.**

There is nothing I more abhor, than a Back-biter; this is the very worst of Vermin;

Vermin ; these the Incendiaries and Fire-brands of a Nation ; the Salamanders that live in the Flames : It is a cowardly part to come behind, and below a Man of Metal : I will scorn to take any Advantage of my greatest Enemy, he shall see the Blow when I strike it, and before he feels it : Neither will I make a Party against a single Person ; it is childish to complain : What hath another to do with my Wrong ? Besides the Injustice to condemn without Witness, or at least Confession : Evidence cannot be taken, but Face to Face : He that passeth any other Sentence, is a Murderer, not a Judge.

## XC.

Blame not another wherein thou art blame-worthy : Thou canst not accuse him, but thou dost shame thy self ; in his Fault, thou may'st see thy own ; the same Glas will discover both thy Face and his : You are cast by your own Confession, and condemned out of your own Mouth : Should I reprove, and be guilty, my Conscience would check me no less for Hypocrisie, than for the Crime I enveigh against ; neither is a Party a competent Witness.

## XCI.

## XCI.

I have read of those that have laughed themselves to Death ; but have seen some laugh till they have cryed ; hence I conclude, that Mirth in its extream is Madness ; I pity those who go merrily to Execution, and dye laughing : Give me that Joy which ends not in Tears, that Joy which hath no end : Why should I drink of Puddle Water, when I may follow the Stream to the Ocean ?

## XCII.

Haſt thou a breathing-time, it is to fit thee for the next Encounter : Do not think thy Foes though they flee, are foyled : Satan hath his Stratagems, it is his Craft to conceal his Courage ; he is not routed when he retreats ; his flying is but in order to a farther fighting, and goes back only that he may return with greater Force ; I will ſtill ſtand upon my Guard, leſt I ſhould be ſurprized ; an Enemy is not to be truſted.

## XCIII.

Do not depend too much upon Proſperity ; Clouds may return, the Sun may  
be

be eclipsed, and the Day overcast: Suppose the Wind be now fair, it may come cross, and the Gale against thee: I have known some blown back to Sea, when within sight of Shore; and others, arrived at the Haven of a supposed Happiness, and moored at Anchor, have I seen Shipwreck'd in the Harbour.

## XCIV.

Conveniencies have their Inconveniencies, and Comforts their Crosses: Thousands have found Sorrow from whence they looked for Satisfaction; and proportionable to the Expectation, is the Disappointment: The Fear of losing what we have, takes off much from the Delight in enjoying: Besides Creatures cannot perform as they promise us, or we our selves: Why should I catch at a Shadow, or set my Heart upon that which is not? A Glass is not a Diamond, it is bright, but brittle too.

## XCV.

Prepare for the worst, the best will help it self: If what thou fearest fall not out, thou art made amends for thy lost Labour: Fewer Words cannot imply more



more Folly, than to say I never thought: It were better to see and shun, than to feel the Stroke; rather prevent than repent. I will have my Armour ready, though I do not use it, lest I enter the Lists naked: I will expect, and I shall the better withstand the Shock: What though the Sea be smooth, the Wind may rise of a sudden? A Calm is the fittest time to get my Tackling ready against ensuing Storms.

## XCVI.

It is a Comfort in Misery to have a Companion: Good Company makes foul way fair; besides, the Stream being divided, is the less violent: A Burden is better born by two, than by a single Shoulder: Yet would I not desire another's Misery, though it make me the less miserable: I had rather suffer alone, than have a Partner in Sin and Suffering.

## XCVII.

Ask Forgiveness where thou hast offended: It is more base to do an Injury, than to beg Pardon: It is Ingenuity to acknowledge, but to persist argues a forward Spirit, and makes the Crime double:

ble: It were a Shame should the wronged Party seek for Peace; the Fault I have committed, I will not think it below me to confess: Why should I engage in a bad Cause? There is no Necessity I must be a Coward, or not a Christian.

## XCVIII.

Where the wrong is mutual, and both to blame, let each condescend to other, and meet half way: Set Injury against Injury, and the Account is balanced; and if so, it were as good to give a general Discharge, as to receive and pay: Why should there be a Difference, when the Fault is equal: It is a Folly to fall out for nothing; there needs no more but to shake Hands, and be Friends: Blowing will not quench the Fire; when the Enmity is over; what matter who strikes Sail first? If one must, why not I? Why should I be conquered by Courtesy, and let another prove himself the better Man?

## XCIX.

It is natural to err, but to persist therein devilish: We have our dark side, as well as our bright: Our Night, as well

as

as Day : The clearest-sighted may be mistaken, the worst is when the mistake is maintained. I have known some convinced of their Sin, yet will not confess for shame : Conscience must give way to Credit : If I am out of my way it were better I went back than go on wrong. I had rather be accounted a Fool by others, than know my self for such, and an incorrigible one too : I may be weak, I will not be wilful.

## C.

A publick Offence requires a publick Acknowledgment : Others must be satisfied as well as thy self : I have seen how some can leap from one extream to another, with the greatest Ease, and without the least regret ; as if whatever Cause they undertook, must be therefore good : I will not think much to recant, when I have cause to Repent : He that escapes the Penalty, may well undergo the Penance.

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# C E N T. III.

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## I.



Here there is no Necessity, launch not forth any farther than thou may'st return, before the Storm takes thee: How many might have rid securely in the Harbour, who by putting to Sea, have suffered Shipwrack? To be too forward to engage thy self in Danger, is to be Fool-hardy: Be not concerned with what concerns not thee; consider the Call, as well as the Cause: Who is to do as well as what is to be done: Run not before thou art sent, it is good sleeping in a whole Skin.

## II.

If endeavours will not do, it is best to give way a while, and stay for a fitter Season: Take shelter till the Rain is over: Clouds will be distilled, or dispelled: If thou canst not row against the Stream,

Stream, cast Anchor, and tarry till the Tyde turns, the Wind may come about, though now it be full against thee: There is more Skill, and no less Valour seen, in making a good Retreat, than in Fighting; it is better to retire, than to be routed: He that flies may fight again: To Day may be another's, to Morrow may be thine.

## III.

Pluck not a Coal from the Altar, lest it fire thy Nest: Take heed of meddling with the Churches Patrimony: It were impious to alienate any thing given to pious Uses: Once devoted, the Donor hath not power to alter; much less hast thou; what was in him Superstition to give, would be in thee Sacrilege to take away.

## IV.

Play not with Scripture: It is dangerous jesting with edge Tools: Do not sport with what is sacred: To make the Bible thy pass-time, were both Sinful and Saucy: Reverence God's Word as the Word of God: To deride the Message, were to Scoff at him that sent it: Be



not too bold with thy Betters; more Manners would become thee better.

## V.

In matters of Moment be sure thou art always serious: Inconsideration may be of ill Consequence: It is good to look before you leap, lest you leap and fall: Resolve not rashly, lest you repent at leisure: Weigh all Circumstances with the thing thou intendest, and reckon upon what may, as well as upon what should be: Endeavour nothing but what is feasible, and before thou engagest on any design, ask thy self this Question, What if it be not effected? It were folly to run a Hazard, where the Profit will not countervail the Danger: The Pearl may not be worth the Price: Gold may be bought too dear; compare Conveniencies with the Inconveniencies, and see whether the Honey be worth the Stinging.

## VI.

Be not over-wise in thy own Conceit: this were to proclaim thy self a Fool: Besides the dangerous Effects of so great a Folly: How many depending upon their  
own

own Strength, have run headlong into ruine, and undone themselves? Presumption precedes Peril: The danger is nearest, when least thought of; I will suspect my own Wisdom, lest I hazard my Reputation with wise Men, and by refusing help, whilst I chuse to stand alone, I chance to fall unpitied.

## VII.

Abhor Pride, lest thou be abhorr'd by all: There is nothing so insufferable as a proud Person: He cannot admire himself more, than others detest and scorn him: If a Tempest rises, he hath no Port to befriend him, nor no Anchor to hold by; the Ship had need be tight, and well provided of Tackling, that must weather out the Storm: It is the highest Policy to be low and humble in a high Place, and in the midst of great Preferments: There is no way like this, to stay thee in the State thou art, nor more probable to help thee if the Tyde turn: If others are below thee, be thou below thy self.

## VIII.

Kill sin in its Conception, before it comes to the Birth : Quench the Fire while it is but a Spark, a Spark may flame : It is dangerous to dally with Lust : That may over-master thee, which might have been easily mastered, if taken in time : Jest not with the Knife, lest thou cut thy Fingers : Make not Sin thy sport, for fear it prove a Snare : Do not flight the most seemingly contemptible Enemy : I will account the first Motion to Evil, Evil, and crush the Cockatrice in the Egg : What a monstrous Offspring comes of a Corruption, and Temptation ?

## IX.

Buy not Repentance too dear. He that Sins upon the easiest Terms, will have no Cause to brag of his Bargain ; let it cost him as little as it will, he will be sure to find himself a loser in the End. I shall rather pity than envy those who pay so great a price for their Pleasure.

## X.

Walk warily, thou hast many Eyes upon thee ; God, Angels and Men observe thee ;

thee : Thou hast need act well, that hast so many Spectators : Behave thy self as in publick view : Do nothing but what is fit to be done in the Face of the Sun : What is acted in the Closet, shall be published upon the House-top : When I am tempted to any Works of Darkness, I will consider that the Day will discover, and my Sin will prove my shame : God sees now, and all shall see.

## XI.

Let thy Head affect thy Heart : Zeal without Knowledge is like the mettled Horse, unmanaged : Give me Light as well as Heat ; I had rather know what I do, than do I know not what : What comfort can I take in the way when I walk blindfold, besides the Danger of stragling, or of stumbling.

## XII.

Let thy Knowledge be without Affectation ; this is like a frosty Moonshine, that gives Light, but no Heat : God looks to the Heart more than to the Hand ; and prefers the Will before the Deed : He that lives not up to his Light, is the least excusable : To know, and not

to do, deserves double Stripes: Ignorance is less a Crime than Disobedience. The one may procure Pardon, when the other cannot procure Pity.

### XIII.

When we want our Comforts, we are mad for Anger ; and when we have them, we are mad for Joy : Still extravagant, and upon the extream : Never well, neither full nor fasting : Never as we would, or should be : If God cut short our Commons, then we Languish : If we have Plenty, how apt to Surfeit !

### XIV.

Learn in all Estates to be Content ; know how to want, and how to abound : Let every Condition be alike to thee : Do not only submit, but be satisfied : If thy Cup be empty, do not repine : Is it full ; do not spill ? Carry a steady Hand, and keep a constant Course ; be still the same : Whatever alters, do not thou : Subscribe to the Will of God, and let his Will be thine : Conclude every thing for the best, which he thinks best.

### XV. Affli-



## XV.

Afflictions like a violent Shower, make a great Noise, but do little hurt: What though the Storm beats upon the Tiles, when thou art within the House, and it comes not nigh thee? It is but retiring home, and thou may'st find a shelter in thy self against Wind and Weather: I need not suffer unless I will; if I am resolved, what can trouble me?

## XVI.

Prosperity is no proof of Patience: Stars shew not themselves in the Day, they appear brightest in the darkest Winter's Night: It argues Courage to chear up, when things go cross and contrary: To bear a Burden, and make no Bones of it, is brave and noble; he is a Man for me that encounters Crosses as unconcerned, and can endure either heat or cold: I will sute my self unto my State: If I cannot be what I will, I will be what I can.

## XVII.

Advise before thou dost Adventure:  
Be well resolved in what thou resolvest

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on:

on: Let Counsel go before Execution: It is too late after Practice to Ponder: I will deliberate, before I determine.

### XVIII.

Be as thou wouldst be accounted: In deceiving others, thou dost deceive thy self; and remember nothing is so odious both in the Eyes of God and Men, as an Hypocrite: This is a Devil-incarnate: Hypocrites are painted Sepulchres, Wolves in Sheeps Cloathing, nothing less than they seem: I will take heed of those who can smile, and smite; laugh in my Face, and kill me; I know not their Intention, by their Motion: I fear not all the Devils in Hell, so much as a false Friend.

### XIX.

Let not thy Tongue run at Random, and whatever thou say'st, stand to so long as thou thinkest thy self in the Right, and maintain what thou dost affirm: It were a shame to unsay any thing: To eat thy Words, argues either Fear, or Folly: I will not be rash, but resolute; shall I recant when I am in the Right? Why should the Truth, or my Reputation suffer?

XX. Of

## XX.

Of all Sins, take heed of Lying: Other Sins will lose thy Credit with good Men, but this with all Men: This is the Fate of a notorious Lyar, he is never believed, whether he speak True or False: Whatever he says is therefore suspected: It hath no more Authority than the Author: I will not be first in a fresh Report, lest I incur this Censure; nor too credulous to believe all I hear, or as soon as I heard it: What is true to Day, will be no less true to Morrow, but more certain: My Eyes are not so easily deceived as my Ears: I can say what I see, but not all I hear.

## XXI.

Accustom not thy self to Swearing, and shun all such Society: Learn not the Language of Hell, and take not the Devil for thy Tutor: Common Swearers are of the Society of Satan: There may be some excuse for Sins that produce either Pleasure or Profit; but what can be said for Swearing, which produceth neither? I have often wondred at those desperate Fools, that will destroy themselves

for nothing? They value their Souls but little, who sin at so cheap a Rate?

## XXII.

Come not near the House of an Harlot, lest the fair outside tempt thee in: Consider the Inconvenience that may accrue; at the best thou wilt buy Repentance: Besides, it is but for a Pleasure, proper to a Beast, below a Man: It were a shame for thee to be a Pimp to thy Body; thou art greater, and born to greater Things.

## XXIII.

It is a common, but false Assertion, That stolen Goods are sweet; the Consideration of the Sin, Sowres the most desired Enjoyment; this, if it takes not off the Edge of our Appetite, yet it blunts our Joy, and makes the Pleasure less a Pleasure: The Checks of Conscience will cool our Courage, and very much abate our Contentment; what, for want of Thinking, is Honey in the Mouth, will be bitter in the Belly: How nauseous will thy sweet Morfels be, when thou com'st to chew the Cud? I like not that which, like the Bee flies  
away,

away, and leaves only a Sting behind it :  
Give me that Joy that ends not in Sor-  
row, the Joy that hath no end.

XXIV.

Before thou interest upon any Action,  
consider not only whether it be lawful,  
but whether it be Expedient; that may  
be lawful in it self, but not at such a  
Time, or perchance not at all to Thee ;  
a Circumstance alters the Case, and makes  
an Action sinful ; what is one Man's  
Meat, is another's Poyson: In doing a  
good Action, I may do ill, both in rela-  
tion to my self, or to the season: What  
is commendable, may not be conveni-  
ent.

XXV.

In things indifferent do as others do, it  
might be thy sin to be singular, at least it  
would signify a perverse Temper : Besides,  
what is he better than a Fool, that thinks  
he can see more with two Eyes, than  
with twenty: Be not contrary wherein  
thou may'st agree, lest thou beest account-  
ed rather cross, than conscientious : What  
thou may'st freely do, not doing, may of-  
fend.

XXVI. Think



## XXVI.

Think not all things indifferent that are so in their own Nature; what was so before, being commanded, ceaseth to be indifferent; the Powers thou art to obey having bound thee, which to resist, would shew thee to be a bad Subject, and no good Christian; Subjection is a positive Injunction: I will do my Duty, and not dispute what the Magistrate does command; where it is not a Sin to do, it will be a Sin to disobey; and in things disputable, I had rather commit an unknown Sin, than Sin against a known Law; I cannot give God what is God's, unless *Cæsar* hath his Due.

## XXVII.

Be not over prying into the Practice of thy Prince; not his Life, but his Laws are to be thy Rule; there must be some allowance for his Liberty: Power is a very great Temptation: How much more when it meets with Occasion and Encouragement: It is hard standing in a high and slippery Place: I have known some who with their Stations have so changed themselves, that they who be-  
fore

fore were supposed Saints, have proved neither good Magistrates, nor good Men.

XXVIII.

If the Stream of Government be either black or brackky, impute it rather to the Veins thorough which it passeth, than think it so in its Spring : If the Sun shine not always clear, it is occasioned by some interposing Cloud : This is the unhappy fate of Princes, to suffer both by and for their Servants : Neither see I a way to help it, till *Argus* and *Briareus* meet in a single Person.

XXIX.

Submit to the lowest Officer, as to thy General ; there is a Majesty in the meanest Magistrate, whom if thou dost disobey, thou despisest him he represents ; and have a care lest that Authority which authorized him, chastise thee ; though sometimes Jack in an Office be a busy Fellow, and possibly the Powers may go beyond their Power ; yet thou hast no Commission to examine theirs, neither are they accountable but to the higher, or the highest.

XXX. There

## XXX.

There is nothing offends me more, than to see Men over-eager in Disputes of Religion; in such Cases, Men always lose Charity, and very often Truth. I consider, that God descended in a small still Voice, not in Storms and Tempests. Where there is most Religion, there is always most Humility. We err greatly when we call Fury and Rage by the name of Zeal. The end of the Commandment (*i. e.* the Christian Religion) is Charity. But let your Charity then be extended to all Parties whatsoever. He that is only mild to one sort of Men is not Candid, but Partial, and if heat is ever more ridiculous at one time than another, it is then, when 'tis shewn in Defence of Moderation.

## XXXI.

Be neither superstitious, nor too precise in Matters of Ceremony: In things lawful, conform according to the Institution of the Church, of which thou art; no doubt she hath a Power in Circumstantials, and may command where it is not before forbidden: Sure the Church

Church hath some Liberty of which every private Person is not a proper Judge: To hear all were impossible, and the way to have none heard.

**XXXII.**

Have a care of disturbing the Church's Peace on every slight occasion. If thou canst not go altogether the same length with another, yet be not pcevish nor censorious: The cause may perhaps be from the shortness of thy own sight. Too many Persons, I fear, are ready to quarrel at some things, not because they are not lawful or expedient, but because they had not the chief ordering and directing of them.

**XXXIII.**

Take heed of censuring those that may in some things take a greater Latitude than thou dost: That may be a Sin to thee, which is not so to them: It is impossible thou shouldst be Judge of another Man's Conscience, look to thine own, and leave his to him: He stands or falls to his own Master, and his account may not concern thee.

**XXXIV.**

## XXXIV.

As the weak should not censure the strong, so the strong, should bear with the weak; there are Babes as well as Fathers, and some Stomachs that are more Squeamish; the same Food is therefore improper, and incongruous: If a Child be fearful, do not blame him, it is lest he fall, pity his weakness, and help to uphold him: I will give my Hand, to him that cannot stand alone, and go his Pace that cannot go mine: We are going the same way, why go we not together, and refer our inconsiderable Differences to be decided in Heaven? In that Church there is a perfect Harmony of Conformity and Uniformity: Now we know but in part, and it is impossible but in lesser Points we differ; but it is but to wait a-while, and all Controversies shall be reconciled; and I fear all Parties are to be blamed, in this especially, their uncharitableness to each other: I wish for order in the Church; yet though I should look on all things therein very Innocent, yet others not seeing with my Eyes, are offended, and know not how to help it. I would therefore deny my  
self



self much of my own Liberty, for her Peace, and their Satisfaction : Since things indifferent in themselves, may not seem so to all, I would (if possible) have nothing done that is an offence to any, at least what may be undone : And I conceive he is most in fault, that will fall out for nothing, especially when he knows another must wound his Conscience by complying, and cannot yield without Sin ; It is pity, that *Paul* and *Barnabas* should part, that those who have the same Head and aim at the same Heaven, have not the same Heart ; that Children should fall out in their way home, and the same Tribe cannot go to the House of God, but in divided Troops ; I wish none were more scrupulous than my self. And yet I would have Zeal always give way to Charity ; for Mercy is better than Sacrifice. But in reality Zeal for Truth is very consistent with Charity, for those Persons who err from it. We must pray for Infidels, but never give up our Creed in Compliment.



## XXXV.

Think not the worse of any Persuasion, for the irregular Practices of any Person: It is the Principle makes the Opinion, why then should the abuse take away the Use, or make it the less esteemed? The sweetest Wine may prove the sowrest Vinegar, yet is not the Wine the worse: I will not have a lower value of what is Good, though patronized by bad Men: I will mind the Maxim, not the Man: If the Line be crooked, I conclude the fault is in the Hand, not in the Rule.

## XXXVI.

Let not a small Difference in Judgment, make any Difference in Affection: May not Hearts agree, though Heads differ: It were well if all were of the same Mind, but this is rather to be desired, than expected: If the Distemper be not Mortal, and have not touched the Vitals, I mean the Controversy lie only in Circumstantials, it is possible for all this, we may go Hand in Hand to Heaven: There may be a Unity, tho' not a Uniformity: As for me, I will  
love

love the Image of Christ wherever I see it, and them for it : I will look more at the Truth of Grace, than at the Measure, as knowing a Spark may arise to a Flame, and that growth is by Degrees.

## XXXVII.

Be not so wedded to thy own Opinion, as to conclude none can be in the Right, but thou : Who made thee infallible, or a Judge of another Man's Conscience ? May not he claim the same Liberty to judge thine ? Wherein thou dost dissent from any, be first assured thou art not mistaken, and then endeavour to inform them (in Meekness and Compassion) of their Mistake : And if this be not the way to win them, I am indeed mistaken.

## XXXVIII.

Be all Things to all Men, that thou may'st gain some : If they cannot go with thee, go as far as thou canst with them, let not every Punctilio part you : Are they in danger, your Company is the more needful, and it is pity to let them perish ? The Shepherd will leave his Flock for a while, to follow a straggling

gling Lamb : He that suffers another to destroy himself, does destroy him : Yet herein be Wise, lest his Deliverance prove thy Destruction : Venture not without a Warrant ; remember Charity begins at Home.

## XXXIX.

Affect not any Party, for any Person's sake : Good Men may err, the best are but Men : Do not pin thy Faith upon another's Sleeve : Take not thy Religion on Trust, look more to the Foundation, than to the Builders, or the Building : I will follow others no farther than they are Followers of Christ : They shall be be mine, as he is their Example : I will not admire Men ; nor *Paul*, nor yet *A-pollos*.

## XL.

Do not broach any new Doctrine, the best is from the Beginning ; Antiquity is a mark of Verity : The Foundation was laid at first : There is no adding to Fundamentals : I shall suspect what is new, and cannot think any thing necessary should be unknown till now : In point of Faith, I am not bound to insert any Novel

vel Conceit in my Creed : Humane Inventions are no essential Parts of Divine Worship.

## XLI.

Serve God with thy Body, as well as with thy Soul: And when thou appearest before him in the Assembly, in order to Worship him; consider well with thy self, what thou art come about, and be serious. Comport thy self with decency of Body, and Sincerity of Mind. Know that God sees thee, and searcheth the very inmost Recesses of thy Soul. He that is in earnest with his Creator, will be careful to appear before him with all due Solemnity: And avoid all manner of Levity in Garb and Behaviour.

## XLII.

Keep thy Judgment to thy self, why should others know what thou art, or Paraphrase upon thy Opinion: Herein thou hast a great Advantage, to change thy Mind when thou art mistaken, and yet continue, to others thinking, in the same Mind: How can they condemn thee of Weakness, that are themselves never the Wiser? If Truth and Conscience will excuse



cuse me, I had rather be a Spectator, than an Actor in a doubtful Case : A looker-on runs less Hazard, and sees best : Why should I be drawn into Dispute or Danger? I have known two fight, and a third run away with the Bone : Let who will crack the Shell, if the Kernel be but mine.

## XLIII.

Engage not so far in any Party, as to make it's Quarrel thine : Why shouldst thou espouse an Interest to endanger thy self? I need no other Instance than the present Times to prove the Prejudice : How many to gain a Name, have lost themselves, who might have stood, if they had not sided? Besides the publick Injury; and what so great a Crime, as to occasion or encrease Divisions? For my part I know none (nor would be known) by any Faction or Distinction : I were a Fool (when I may be free) to confine my self; I think all Parties are more or less to blame : There is no Garden without its Weeds : I will not take all that comes, but pick and chuse here and there a Flower.

## XLIV.

## XLIV.

Do not run before thou art sent, or a wrong way : Thou hadst better wait than work, when what thou dost should not be done, at least by thee : Expect a Call, it is the Command must bear thee out : The Warrant only differs the Executioner from the Murderer : Above all take heed thou dost not invade the Magistracy, or the Ministry : Touch not the Ark, or God's Anointed : It is a Paradox in Divinity, as in Policy, for a private Person to be in a publick Place : I like not wandring Comets ; let every Star be fixed in its Orb and Sphere : I will do what good I can in my Station, out of which I will not go, though to do good.

## XLV.

Read the Scriptures with Reverence ; and in matters of Religion, beware thou engage not thy self in any Party-Cause. Take heed in thy Arguments and Expositions of being too dogmatical and positive. How many of our over-bold Expositors have, in the end, prov'd fallie Prophets. Follow the Line that runs through the whole Labyrinth. Let not

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the Tracts, even of good Men be always thy Guide. Exery Example is not fit for our Imitation. To see a Wrack may be a means to save the Ship.

## XLVI.

Question not the Truth of the Scriptures; this were to shake the Foundation, and to make God a Lyar and Impostor: What Blasphemy is it, to imagine he should put such a Cheat upon his Creatures, and that the World should be so abused? If in every Science there is a Rule, much more in Religion: If there were no Law, there could be no Transgression: Yet although in point of Practice, he that runs may read his Lesson; I confess in matters of Faith, some things are so sublime, that they are above the Capacity of blind Reason to comprehend: What I do not see, is a Subject for Belief: I cannot think the Scripture contradicts it's self, though so it should seem to me.

## XLVII.

Take not thy own Opinion, or Humour, or Prejudice, or Ignorance for Conscience: Be not too nice and squeamish:

mish : It is possible to be over-righteous : Do not winch at every Touch, nor boggle at every Block : Starting is an ill Quality : Yet as I would not have thee fearful, so less Fool-hardy : Keep thy Conscience tender, though not raw : It is better to do less than thou mightest, than more than thou may'st.

## XLVIII.

Do not concern thy self much in the Manner of Devotion : I know no Decree that Religion may not change her Dress; the Worship may be the same, though not in the same Garb : What a Command makes lawful and necessary too for the Time, Custom will make commendable : I like neither the Sticklers for, nor Opposers of what in themselves are insignificant : What need such a stir for nothing ? I will conform to the Course of others in matters of Ceremony, as knowing my Cloaths are not my Skin, and why should I wear that which I may not with Decency divest, in case the Fashion alters ?

## XLIX.

Do not persevere in a known Error, rather return than go on in a wrong Way : Suppose thy Reputation something suffer : Better thou, than the Truth : Be not obstinate, why shouldst thou be beaten for Stubbornness ? I will recant what I have Reason to repent : When I see my Folly, I will confess, and endeavour to amend my Fault : Let the World judge as it will, the Sin is worse than the Shame ; and of the two, I had rather venture my Credit, than wound my Conscience : Sins against Light, are of the worst sort ; they carry the greatest Guilt with them, and will be punished most severely.

## L.

In matters of Religion, lay not too great a Stress on Reason : Not that I think any thing unreasonable is commanded ; but it becomes not thee to dispute what thou art to do ; neither is God obliged to tell thee why he will have it done : It is enough thou knowest his Will ; thy part is to fulfil : Besides, what need of a Prospective, where things



things are near and within the reach of Reason: I confess Reason commands Belief; yet I am bound to believe, what I cannot prove by Reason.

## LI.

Be not curious in School-Divinity; though it sharpen thy Wit, it will blunt thy Faith: Be contented that something should be concealed: To be over-wise is dangerous: Pry not into Secrets: Come not too near the Fire, lest it burn thee; and thou knowest its Nature, by its Operation: It were better to continue ignorant, than to buy thy Knowledge at so dear a Rate; I will not put God to prove what he says, but will conclude it therefore true, because he hath said it.

## LII.

Think not to wade thorough the Hypostatical Union: Can a Child contain the Ocean in a Cockle-shell? It is too deep for thee to fathom: Admire, and adore what thou canst not comprehend! I wonder at those bold Wits, who dare approach so near the Sun: I confess my Eyes do soon dazle; I had rather know God by his Goodness, than by his Great-

ness; neither do I ever expect fully to know him. He is a very Fool that cannot puzzle the wisest in a Fellow-Creature: No wonder then, that the great Creator is incomprehensible.

## LIII.

Let not every new Fancy lead thee, lest thou losest thy way, and thy self: Be not easily persuaded out of a beaten Path, without Reason: Why shouldst thou straggle, and follow thine own Inventions, or another's? Keep with the Flock: The Sheep in the Fold are safer than they which wander: Steer by the Stars, not by a Meteor, or a Comet: Let not an *Ignis Fatuus* be thy Guide: I will not credit every new Conceit, nor submit my Reason to every new Whimsy.

## LIV.

Meddle not with Church-lands: Besides the Danger of incurring the Clergies Censure, thou wilt make thy self a much more formidable Enemy, even God himself, who never was, nor ever will be robb'd with Impunity to the Thief.

## LV.

## LV.

Ply not thy Prayers as Seamen do their Pump, only in a Storm, and for fear of sinking : If thou hast nothing to ask, return Thanks for that thou hast received : Who values a Friend, that never comes near him, but when he comes to beg? This argues little Love, but signifies something lacking. God may justly deny my Desire, should I neglect my Duty?

## LVI.

Do not dare to enter upon any weighty Employment without asking Leave and Direction from God : He is an ill Servant, that does not desire to know his Master's Mind : It may be that thou wouldst do, must be undone, or at least not now done : I am not at my own Disposal, nor can I without Permission dispose of my self : Besides, without a Blessing I do but furrow Seas, and plough the Sand.

## LVII.

If thou wouldst have God to answer thy Prayers, let thy Practice answer  
G 4                      them :

them : Do as thou sayest : Endeavour what thou dost desire, and expect not a Miracle : Where means are appointed, up and be doing : Something on thy part is expected : There is a Time for Action, as well as for Devotion : It is not crying, Lord ! Lord ! But doing the Will of God, that shall entitle thee to the Kingdom of Heaven.

## LVIII.

Let Prayers for temporal Things be always with a Proviso : When thou hast proposed what will please thee, let God do what pleases him : Be willing to receive no more than he is willing to give ; be assured, he will give neither less nor more, than will do thee Good : I desire nothing but what comes freely, and had rather want the Thing, than the Will : Besides it may be best to be denied, when I ask what would do me harm.

## LIX.

Be positive in thy Petitions for spiritual Things ; God will give Grace here and hereafter Glory : In what is absolutely necessary, thou may'st be peremptory : resolve to Request, till thy Requests

quests are granted : He may deny, and give at length : There is reason thou shouldst beg, before he bestows : I will not be discouraged, though at present I see no Return : I am Content to tarry his Time : What I desire is worth the waiting for.

## LX.

Let not a prepossest Opinion of God's Decree discourage thee ; thy Duty must be done : What thou may'st have for asking, thou may'st not have without : Spare to speak, and spare to speed : The worst is but to lose thy Labour : It will be a Satisfaction, thou hast comply'd with thy Obligation : But what though thou hast not the same, if thou hast something better in it's self, or, at least, for thee : However, God's Pleasure is the End of our Prayers : If I do what I am commanded, I have my Reward, in that I have obey'd : I dare not draw the Curtain, or dive into God's Decrees, his Commands only concern me.

## LXI.

If Profit be thy End in the Choice of thy Profession, reckon upon the Hazard



no less than upon the Gain : Consider well what Risque thou dost run, and set the Receipts against it : The greater the Adventure, the better had need be thy Voyage : If thou hast an Estate already, it were a Folly to put that in Danger, lest thou hast less than thou hadst : Remember *Æsop's Dog*, whilst he grasp'd at more, lost that which he had in Possession.

## LXII.

It is a poor Trade that will not pay a Man's Pains : He hath little enough that only lives by his Labour, and it is very hard, if two Hands cannot maintain one Back and Belly : It is a beggarly Blaze, that is not worth the blowing : I pity those who toyl, and cannot catch ; whilst others draw Shoals to Shoar : These are at it with their Net, while others do but angle.

## LXIII.

Be not too eager to be rich : Haste makes Waste : It is good to go on gently, especially at first : Design nothing but what thou hast great Probability to dispatch ; and grasp no more than thy  
Hand

Hand will hold : Too many Irons will put out the Fire : I have known some neglect their Business by being over-busy, who had done well, if not overdone : Fair and softly goes far ; and sometimes the farthest way about, is the nearest way Home.

## LXIV.

The surest way to get an Estate, is to put up what thou gettest ; herein thou run'st no Hazard, all is clear Gain ; and a Penny sav'd, is Two-pence got : I do not judge a Man by his Incomes, but by his Expences. A small Trade may turn to a better Account than a large one : He that takes but little, and saves it, hath more to shew than he that hath greater Takings, but spends all.

## LXV.

Let not the strange Success of some, encourage thee to the same Course : It does not follow that thy Endeavours shall be alike succeeded : More thereby have been marr'd, than made : How many times have they themselves been at a Point of being undone ? I will ponder well the Project I go upon, and look  
G 6 rather

rather at what may be, than what hath been : I were a Fool to make any Person my Precedent, unless I were sure the same Event would attend me : I will drive on my Designs the most likely way : Why should I leave, or allow anything to a Contingency, or to Chance ? I may better presume upon a Probability, than depend upon a Possibility.

## LXVI.

If thou art in a thriving way, make use of thy Time, and do not trifle : Hoise Sail while the Wind is fair ; thou knowest not how soon thou may'st be becalmed : A Trade is a ticklish Thing ; the Wind is not more wavering : I have often wondred at the Simplicity of some, who live up to the Height of their Gettings, not considering their Comings-in are casual : Who can tell whether this Year may be like the last, or the next like this ? It is good making Hay while the Sun shines : Opportunity will be past ; I will lay up while I can, I may lay out when I will : A wise Man will not spend to spare, but spare to spend.

## LXVII.

## LXVII.

It argues a light Spirit to be soon stirr'd : Give me a Man that is moved at nothing : He is the greatest Conqueror that can overcome himself : Why should another's Fault make me guilty of so great a Folly ? Yet if ever I am over-angry, the End of my Passion shall be the Beginning of my Repentance : The Rain naturally follows the Thunder : I may be passionate, but I will not persist ; neither will I be more angry with any, than with my self, for being so.

## LXVIII.

It is better to expect a Disappointment ; than to promise a Product proportionable to the Purpose : Who knows what the Project may produce ; the Event is very uncertain : Many Things fall out between the Cup, and the Lip ; neither can the Success be seen : I will not wonder whatever happens, though the Means and the End do differ ; I can but use my own Endeavour, must leave the rest to my Father's Pleasure : I propose ; it is his Prerogative to dispose : When I have  
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performed what belongs to me, I will acquiesce in what he does, and I have done.

## LXIX.

Study rather to be good, than to be great: Be better than others, and thou art the best Man: Dignity sometimes destroys, and still decays; but in Virtue there is no Vanity: Worth is the only Wealth: It is Goodness, not Greatness, that will do thee good; this will stand thee in stead, when Riches take Wings, and the Bubble breaks; I will esteem of my self by my Mind, and scorn to borrow, or be beholding: Let others glister, my Treasure lies too deep to be discerned; I cannot want Gold, when the Mine is mine.

## LXX.

Nothing is more hard than to be high and humble. Prosperity begets Pride: How do the Sails swell with a fresh Gale? Top and Top-gallant out shall stand, when the Wind stands fair: How lofty have I seen some advanced from a low Estate? What a Change hath that Change wrought? None can tell who they



they are, by what they were, they are so little like themselves.

### LXXI.

Strive not for Priority ; it is the Person graceth the Place, and not the Place the Person: The best goes not always foremost, nor sits uppermost ; it is a pitiful Honour that proceeds only from one's taking the Right Hand : A Wise Man values neither Way nor Wall: He cannot be so much below others, as these are below him: When Desert is discovered, he shall be called up, and placed so much higher.

### LXXII.

A disturbed Mind is like troubled Waters, which give but a bad Reflection : Look not in the Glass at such a Time, or in such a Glass ; at least do not judge according thereto : Thou seest thy Folly, not thy Face: If thou wouldst know thy self, stay till all be still: Thou art not as thou seemest ; Passion is not thy Complexion : What a Metamorphosis will Grief or Anger make? Why should I then give way to an Extreme of either? This were to proclaim my self a  
Change-

Changeling by my Countenance and  
Converse: There is no Necessity I should  
appear a Mad-man, or a Fool.

## LXXIII.

Embarque not all in the same Bottom,  
lest, if the Ship sink, thou sink with it.  
Run no more Hazard than needs must:  
Trust none where thou needest not.  
Have two Strings to thy Bow: Keep a  
Reserve; something to trust to when  
the rest fails. Thou may'st lose, and  
yet not lose thy self. Why should one  
Disaster undo thee?

## LXXIV.

Take heed of bearing too great a Sail,  
though the Wind blow right: Many a  
Vessel hath been over-set with a fair  
Gale: Art thou got up on High, let it  
not make thy Head giddy? Don't think  
higher of thy self, because thou art seat-  
ed higher: If thou art affected; let it be  
with the fear of Falling: Thou art in no  
little Danger: Consider the Peril, more  
than the Place.

## LXXV.

## LXXV.

Be not ashamed to confess, what thou wert not ashamed to commit : Is not the Sin the same to the Eye, as to the Ear ? What is secret, God sees, and the World shall see : Why should'st thou then be shy to make the Discovery sooner ? It were a Folly for a known Offender to stand upon his Vindication : Pleading guilty sometimes procures a Pardon : If I cannot clear, I were better accuse my self, and cry *peccavi* ; I will plead Mercy, where I cannot plead Merit ; and implore his Favour, whom I have offended.

## LXXVI.

Think not too well of thy self, lest others think worse of thee : Be not wise in thy own Conceit : A conceited Fool is so much more a Fool : There is little hope of him who cannot teach, nor will learn : He that knows most, knows he knows little to what he does not know : I will not reckon I know enough, till I know all : Why should I think much to learn, while there is more to know, and others know more ?

## LXXVII.

## LXXVII.

Be careful in the Choice of thy Company : As they are, so art thou : Let them be as thou wouldst be : Like will to like ; Birds of a Feather, will Flock together : Associate thy self with such Society as are not past Shame : Take heed lest thy Acquaintance bring thee either to Punishment or Repentance : This is the Advantage of good Company, it will make thee good , or, at least, so esteemed.

## LXXVIII.

Hath any wronged thee ? Forgive the Person, and forget the Wrong : It is a poor Patience, that cannot out-live the other's Injury : Do not dispute, but despise : To contemn is the way to conquer : Pass by Affronts with a Scorn : Why should it trouble thee that Asses kick, and Dogs bark ? See what they are, and slight what they do : It is not for thee to concern thy self with that which doth no more concern thee : Am I injured ? Perchance the Man is below my anger ; or to be Angry, is below me.

## LXXIX.

## LXXIX.

There is no Remedy where the Wound is mortal: The Dart of Death is deadly: He strikes once, and strikes not again: No Salve can cure that Sore: The Blow being given, Life is gone, and when all is done, the Man is dead still; I will endeavour to do that well, which I can do but once; and seeing I must dye, I will prepare for what I cannot prevent, and do that willingly which I cannot avoid; that what Necessity forces others, may be matter of Choice to me; and when the fatal Message comes, I will go cheerfully away with the Messenger, knowing he is sent by my Father, to fetch his Child home.

## LXXX.

He knows not what is sweet, who knows not what is sower. There must be a Difference, or there can be no distinguishing: We understand things best by comparing them with their Contraries: The Night shews the Day: Health is best known by Sicknes: Wealth by Want: What though it be ill at present, it may serve but for a Foyl; to set forth  
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the future : By remembring what I was, I may know what I am.

## LXXXI.

He gives well that gives willingly : Let the Heart go with the Hand ; what is forced is not kindly, and deserves neither Thanks, nor Praise : The Manner is as considerable as the Matter, and the Giver as the Gift : That Courtesy is to be contemned, which comes by Constraint : The worth lies in the Will, and I will do, as I would be done to : What I give, shall be both quick and free.

## LXXXII.

Wise Men say least ; Wisdom lies not in Words : A hollow Vessel gives the greatest Sound, and the shallow Stream makes the most Noise : He knows how to speak, that knows how to be silent : It is the Puddle that appears most ; the Spring lies low, and hid : It requires Time to aim to hit the Mark ; but a Fool's Bolt is soon shot, and flies at rovers : I ever thought them the wisest, who say not most, but most to the Purpose, and will not lose one Word ; and strike seldom, but strike Home : Why should I  
give

give another Advantage over me, or lose my own Advantage? Besides, I learn by another, not by my self.

## LXXXIII.

So love thy Friend, as to hate his Faults; the Vice is no Part of the Man: The Wen is a Blemish to the Body; so is Sin to the Soul: The Suckers do but spoil the Tree; and what Injury is it to him I love, to hate what harms him?

## LXXXIV.

Strike while the Iron is hot: Delays are dangerous: It is good making Hay while the Sun shines: Take the Benefit of Time and Tide: Do with all thy Might what thou hast to do, lest Night come on, and it be left undone: Why shall I defer till to Morrow, what may be dispatched to Day? Especially in what imports me, and run a Hazard, and need not: Besides, he that is unfit to Day, may be more unfit to Morrow; I will not sleep till I have cast up my Account, and made my Peace: A short Reckoning is soonest cleared, and the smallest Sute the easiest granted.

## LXXXV.

## LXXXV.

Nothing below the Sun can give entire Content; Husks are a windy Food; they swell, but do not satisfy: He that hath most, hath still too little, there is something wanting still: God is the only adequate, and commensurate Good: Other Things, tho' patched and pieced, and put all together, are yet too short and scanty: I can drink dry all but the Ocean, and go away dry: There is no quenching my Thirst in sipping at the Stream: All to me is nothing, to him who is all in all.

## LXXXVI.

Peril produceth Pleasure: After the greatest Danger is most Delight: We value the Conquest by the Combate, our Comforts by what they cost us: Far-fetch'd, and dear-bought, want for no Price: How shall I esteem the Victory after the Fight is over? How shall I Prize my Crown purchased by Sweat and Blood? After a tiresome Journey, Home will then be Home; the more weary rest will be the more welcome.

## LXXXVII.

## LXXXVII.

He whose Heart is not intent on his Devotion, though he say his Prayers, he does not pray : How can he think God should hear him, that does not hear himself? Lip-labour is but Lost-labour : If the Heart goes not with the Tongue, well may the Hand be empty : He that asks he knows not what, may expect an answer he knows not when : I will not be rash in my Requests, lest I beg what may do me Harm : nor yet cold, lest I teach Denial.

## LXXXVIII.

It was a good Saying of *Seneca*, so live with Men, as if God saw thee ; so speak to God, as if Men heard thee : Regulate thy Actions by this golden Rule, then shalt thou acquit thy self to God and Men, and hereby comply with both, either out of Fear, or Shame.

## LXXXIX.

He hath no Profit by his Pains, whom Providence does not prosper. If God be not with thee, all thy Labour will be in vain ; thou may'st be early up, and yet never

ver the near : The Race is not to the swift, nor the Battel to the strong. What strange Disappointments have I seen, and as strange Success. I have known a Man, whose Eyes have been in his Head, labour hard, and catch nothing. It is not the Means, but the Blessing. Some toyl hard, and are continually frustrated, whilst others, by their very touch (as it were) turn all into Gold. Many ingenious Men have consumed their Estates in generous and noble Inquiries, whilst Fortune has favour'd Fools.

## XC.

Let thy Company be such as thou wouldst be thy self : Likeness causeth Love; what sutes best, serves best : Besides, let him be what he will, thou wilt be known by him : Tell me with whom thou walkest, and I will tell thee what thou art : Can two go together, unless they be agreed? What Fellowship can Light have with Darknes? I will be careful of nothing more, than in the Choice of my Company, on which depends both my Credit, and my Comfort ; I do not approve of that Person  
for



for a Friend, whose Principles and Practice I approve not of : If the Strings jarr, it marrs the Musick : I cannot dispute without I dissent and differ, which is inconsistent with that Affection I bear to my Friend.

## XCI.

He that is false to another, may expect others to be so to him : If he suffer, he may thank himself, he is paid but in his own Coin : Had I no other Reason, I would be honest, lest I teach a Knave to play the Knave; for should I deceive, I shew the way how I may be deceived : By the same method I injure others, they may injure me.

## CXII.

Nothing more usual, than after Mirth to be melancholy : The Day buries it self in Darkness : Mourning must take its turn, and Sorrow hath its season : For every thing there is a Time, and after Laughter the Heart is sad : Give me that Joy which ends not in Regret, nor Grief, and is sweeter in the Stomach, than in swallowing : That is only worth prizing, which is, when past, a Pleasure ; I will

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not

not value any thing, in which I cannot,  
in the review rejoyce.

### XCIII.

**Riches rule the Roast:** Money is the only Monarch : Gold is the World's God : Wealth wants not for Worship : This is the Lord paramount, the most absolute Prince on Earth ; and he that is a Favourite, is wise, valiant, every thing : I have blushed sometimes to see a silly Ass to be esteemed for his Trappings : He is the best Man that is mounted, though wiser walk ; for my own part, I will not judge of the Jewel by the Cabinet : Though I must and ought to reverence Dignity even where I cannot esteem the dignified : Wherever I find worth, I shall admire and imitate.

### XCIV.

**Cast thine Eyes often upon the Sorrows of others :** See how their Checks are bedewed with Tears : Look back to them below thee : Consider their Case, whose Condition is worse than thine : Hearken to their Sighs, and grumble if thou canst, whilst thou hearest them groan :

groan: What though Things go  
cross with thee, and against the Hair?  
It is not so bad as it might have been,  
and it may be better.

XCV.

An envious Man lives languishing,  
and dies living: He is sick at the Heart,  
and the Disease the more dangerous;  
his Distemper lies within; there are the  
Vultures gnawing: Nothing will do him  
Good, but what others have, and will  
not part with: Thus does he starve him-  
self many times in a full Pasture, because  
he cannot get into his Neighbour's Field:  
He sees what he wants, and wants what  
he sees: Why should another's Happi-  
ness be my Torment? If he smile, must  
I look pale and wan? May we not Both  
be happy?

XCVI.

The End crowns the Action: We  
praise what is past, and clap not Hands  
till the Act be over: The End is all:  
All is well that ends well: Vice may  
a while flourish, but Virtue will bear  
the Bell at last: This only will hold Wa-  
ter, and will not shrink in the wetting.

What though the Way be rugged : It is good enough that leads to Glory. I mind not my Journey, but my Journey's End : It matters not much what the Morning is; the Evening crowns the Day.

## XCVII.

He grieves at last, whom a Temptation hath deceived : The Peril may be pleasing, but the Pain will be piercing : Sweet Meat, but sowre Sauce : Poyson may be wrapt up in Sugat; the Bait hides the Hook : I will fear most, what I most affect; knowing the Danger lies in what I love, though I do not love the Danger : I will tye my self as fast by a Resolution, as *Ulysses* did his Saylors, lest *Syrrens* should shipwrack me : If perhaps I scape drowning, yet this will be all my Reward, to reflect upon my Folly with Grief and Shame.

## XCVIII.

What thou borrowest, pay willingly : Remember it was lent; not given : On these Conditions thou didst receive, to return : If thou art stinted to a Day, fail not in thy Time; lest he that supplied thy

thy Occasions, want for his own; and thou lose thy Credit, and thy Friend: Besides, there is not the same Reason that what thou didst ask of him; he should ask of thee: I have experienced it to be a lesser Crime to deny, than to demand; I expect no Thanks for those Favours that are not restored, till required.

## XCIX.

It is better to dye once, than to be always dying; than to live in Fear, Pain or Shame: I have wondred that to those whose Conditions have been thus qualified, Death should be no more welcome. I had rather not be, than be miserable: Where I cannot live, let me dye with Honour.

## C.

There is no Physician like a faithful Friend: *Galen* cannot cure what *Achates* can: In all my Grievs I can go to my Friend, and ease my self of all: Whatever is too heavy for me alone, he sets to his Shoulder, and to both it is no Burden: This we do for each other, and without Pain to either: If our Crosses

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come



come together, and we are both loaded, we then discharge our Grievances by Exchange: Perchance my Back may bear his better, and his mine: At least the Satisfaction we take in each other's Fidelity, cannot but be some Alleviation of our Misfortunes.



## C E N T. IV.



I.

**W**HAT the Eye doth not see, it doth not affect: We look, and then we like: There can be no Discovery in the dark, and consequently no desiring: I were a Fool to dote upon that Face, whose Beauty I can wink into Blackness, and in a Moment can cause to vanish: I will keep the Casement shut, lest what gets into the Window, make way for a greater Mischiefe.

## II.

Contemn not good Counsel, though it comes from a contemptible Person: The best Wits have been oft-times the basest Men; some Slaves have had great Souls: The Liquor is not the worse for the Homeliness of the Vessel: Gold is no less Gold, tho' in a poor Man's Purse: I will take more Notice what Things are, than whence they come: A Diamond may be set in Copper: The Case is no part of the Jewel: It were not in it self the worse (why then in my Esteem?) though it came off the Dung-hil: Under a Thread-bare Cloak, may be a wise Man, though he drink Water: The Brain is little beholding either to Back or Belly.

## III.

Thou art sure to dye, and perchance to Day; a greater Matter hath been effected in a lesser Time; I enjoy not my Life by Lease, and Tenants at Will have not always Warning: What great Reason have I then to be ready, that when I leave this House of Clay, I may remove to my House in Heaven?

## IV.

Few care how well they live, but how long; they reckon their Lives by the Time they tarry, as if they came into the World for nothing, but to go out as they came; not considering he hath the greatest Applause, not that acts most, but best: I believe I have more Business here than only to look on: It behoves me to bestir my self, lest before I dispatch my Task, Death should dispatch me.

## V.

Divinity teaches doing, not saying; to live great Things, not to speak great Words: Airy Notions make a Noise, but that which is solid does not sound: The deepest Waters are the most silent: When the Sun is highest, it casts the least Shadow: Thorns make the greatest Crackling: Profession lies in Practice, and that is the Life of Religion; I like Example better than Precept, when the Person proves the President.

## VI.

## VI.

He that futes with his Estate, is a rich Man: Wealth consists not so much in Quantity, as in the Quality of the Possessor: He that hath least, may have enough: He that hath most, can have no more: A lesser Ship needs lesser Sail: There can be no Poverty where there is Proportion: Sutableness is the ground of Satisfaction: It is not what I have, but what I am: Less will serve a Dwarf, than a Gyant; and me Perchance, than another Man; I do not want what I can be without: Water may quench my Thirst, and a few Grains may serve my turn, as well as a Granary: I need no more in my Journey than will bear my Charges, the rest will be supplied at Home.

## VII.

Felicity is an unquiet thing; *Alexander* weeps there were no more Worlds to conquer: How projective is Prosperity! How restless is the Man through Care and Contrivance! He beats his Brain, and every Vein works; he sees something he still lacks, and leaves no,

H 5

Stone

Stone unturned to attain it ; which when he hath, he is unhappy still, and perchance in greater Torment ; he is never satisfied, full nor fasting : For when he knows not what he wants, he wants he knows not what.

## VIII.

He is not poor that hath not much, but he who would have more : Want lies in wishing : He lacks most, that longs most : None so rich as he that does not covet, but contemn : He hath all, that desires nothing ; he hath Content, and Content is all ; I will not judge of the Man by his Money, but by his Mind ; he who thinks a little is not enough, will think enough too little.

## IX.

There is no Torture like a tormenting Conscience : Better the Body wrack than the Mind : A wounded Spirit who can bear ? This is a Hell on this side Hell ! How do the Flames of that Infernal Fire scorch, and singe a poor Soul, reflecting upon its Sins, and sentencing of its self ? Dreadful is the Doom of a condemning Conscience : No Storm  
like



like that which is raised by the Wind,  
that riseth out of the bottomless Pit:  
Lord! Let it blow and beat, and what  
it will, so the Vessel be tight, and there  
be but a Calm within: Let the Bird in  
my Breast sing, though in a Winter-  
Season; I had rather the World were  
against me, than I should be against my  
self.

## X.

Men speak evil of thee, but they are  
evil Men: The Tongue does but de-  
clare what the Heart endites: From bad  
thou canst not expect better: What is  
filthy in the Fountain cannot be fair in  
the Stream: No wonder thou hast not a  
good Word from such as these: Like-  
ness produceth Love; I will suspect my  
self if any speak well of me, of whom I  
cannot speak well: Neither will I va-  
lue the Yelping of every Curr, no more  
than the Moon doth the Dogs Barking:  
That serves for a Foyle to set me forth,  
which sets forth their Folly.

## XI.

Study to please the best, not the most:  
Respect the Nature, rather than the

H 6

Number;

Number ; the Quality , not the Quantity : Gold is tried by the Touchstone, not by the Balance : Wise Men judge of Things as they are, not as they seem, and there are few which are competent Judges : Who can think himself the wiser for pleasing Fools ?

## XII.

If thou wilt be happy , resolve to despise, and to be despised : Slight what thou canst not shun, and endure what thou canst not cure : Stand upon thy Guard, and let nothing get within thee : See not with another's Eyes, but always have thine about thee : Think thy present State still the best, if not in it self, yet for thee : Look not upon that as good to thee, which cannot make thee better : Have nothing in Admiration, and be sure have as low Thoughts of thy self, as others can have of thee : Prepare for the worst, but make the best of what befalls thee : Resolve thy Will into the Will of God, and thou needst not be troubled at any thing.

## XIII:

## XIII.

Let not the Authority of the Speaker move thee: Mind what is said, not who speaks: There is no Man but may err: *Homer* himself sometimes Sleeps. I will not pin my Faith upon another's Sleeve, nor take the Position from the Person: Whoever is my Friend, I am more a Friend to Truth: An Enemy may by chance give good Counsel: Honey from a Weed is not worse, than that drawn from a Flower: A blind Man may hit the Mark, and a better Archer miss it.

## XIV.

Bear chearfully where there is no Remedy: Patience is the only Prudence: Make a Virtue of Necessity, what must be, why not willingly? To sit down and cry, will not lessen our Burden, or our Way; to pore upon our Grief, makes it the more Grievous; that is not a Trouble which we do not think of: Give me the Man that can both smart and smile; that sleeps sweetly in a Storm, and carries his Crosses as if he were unconcerned; who, notwithstanding the greatest Difficulties, goes cheerfully about his Work,

Work, and is jogging on all Weathers: I will mind my Duty more than my Danger, and fear nothing but to offend: I will assent to what I cannot prevent, and do nothing by Constraint, but by Choice: It were a Shame for me to sigh for Sorrow, or to startle at any Blow: What pleases God, shall please me.

## XV.

Think every Day thy last: Thou couldest never yet call to Morrow thine: There is no Necessity thou shouldest have a Day to dye in: As much may be done in a Moment: The Stroak is soon given: Look not for Death before thee, the Serjeant comes behind: The time past is dead and gone, the present upon departing: I have been long dying, and cannot look to live long: There will be a last Day, and this may be my last.

## XVI.

He values not his Labour that overcomes: Neither Pain nor Peril is reckoned by him that gets the Prize: The End makes amends for the Means: He that wins the Race, never repents the Running:

ning : What though Heaven cost me Sighs and Tears ? It will be richly worth it ; a Crown will requite my Contests, and my Combats ; I that sow in Tears, shall reap in Joy : The Harvest will pay for all ; I shall have my Wages when Working-time is done : What is in Hope, shall be in Hand : Red Robes shall put on white : No sign of Sweat, nor Blood ; no more Foes, no more fighting.

## XVII.

There is nothing more miserable than Man, nor more proud : What Creature, so helpless, and so unhappy ? His Body more brittle than that of Beasts, and his Mind in continual Trouble : I am still subject to Sicknes and to Sorrow : Diseases and Discontents prey upon this Carcase, like Vultures upon the Carion.

## XVIII.

The fairest Flowers soonest fade : Beauty is soon blasted : That which flourisheth at Noon, towards Night withers : There is an End of all Perfection : All is Vanity ; what is the World ? But a poor empty Thing ; both in the Whole,  
and



and in every Part, its Pleasures perish and putrify, and that which smells the sweetest, decays and dies; its Profits are only gilded, not Gold, which rubs off while in your Hands; as for its Honours, they are but as Smoke, a Blast or Bubble. I will love nothing much, which I cannot love long; I find, the less I lean upon a brittle Staff, the longer it keeps from breaking; inordinate Affection, usually causeth sudden Separation.

## XIX.

It is better to endure, than to do Evil, to suffer than to sin; the Crime is worse than the Punishment; nothing shall force me to offend; why should I displease my God, or defile my self? Besides the Hazard I run of Hell, I know the worst of what can befall me here, but know not what may follow; the Inconvenience of an after-reckoning.

## XX.

Innocency is the greatest Felicity; a good Conscience is a continual Feast; this is the only Musick which makes a merry Heart; this makes Prisoners sing,  
when

when the Jaylor trembles ; it matters not who accuses, if I can clear my self ; there is no Law, where there is no Trangression ; yet would I not be guilty, were I sure to pass unpunished ; Conscience might condemn, which is both Witnesses, Judge and Jury.

**XXI.**

Liberty is a thing inestimable ; there is nothing in the World of so great a Value : He must needs be poor, who hath not this Pearl : To be confined is the greatest Torment, though a Palace were the Prison : A Man may be no less a Prisoner, though his Fetters were of Gold : I cannot but wonder to see some so lightly to esteem their Freedom, who for Preferment, will sell themselves for Slaves, and are forced to a servile Attendance, when they might command : I am free, and cannot brook to be bound : I had rather lose my Life, than my Liberty : Why should I be tied to Persons, or to Place ?

**XXII.**

There is nothing more detestable than Disgrace ; nothing more odious than  
Servi-

Servitude : We are born to Honour and Liberty, let us keep these, or die with Glory : My Credit is my Crown, and my Liberty my Life : All were gone, should I part with these : I would sooner dye, than live in Shame : Better it is to dye bravely, than to live basely.

## XXIII.

As thou sowest, so thou reapest : The Seed is the same, as to its Nature, and its Quality : Corn will continue Corn, and Tares will be Tares still : He that sows to the Flesh, shall reap Corruption ; I will mind my Seed-time, as I would find my Harvest, knowing as I am now, I shall be then : If I loyter in the Spring, my Crop will be according.

## XXIV.

Piety is the Foundation of Virtue ; where the Spring is polluted, the Stream cannot be pure : Where the Ground-work is not good, the Building is not lasting : He does nothing, that begins not well : That is only Praise-worthy, which proceeds from a right Principle : Divinity is a better Stock than Morality  
to

to graff on : Little can be expected from depraved Nature : I do not look for Grapes from Thorns, nor Figs from Thistles : As is the Tree, so is the Fruit.

## XXV.

Affect not Ostentation : Cover rather to be good, than to appear so : Imitate the Publican rather than the Pharisee : In cheating the World, thou wilt cheat thy self : Let the inside be the better side : Deserve Praise, but do not desire it : Forget what thou art, and press forward to what thou shouldest be : Content not thy self with the Measure thou hast attained : There is no standing at a Stay, and while another is better, thou mayest mend.

## XXVI.

Think no Sin small, the least is a Load too heavy for the Backs of Men and Angels ; a small Crime committed against an infinite God, will without Repentance be sufficient to damn thee : What Comfort can it be in Hell, to consider that a small Matter hath brought thee thither, or might have kept thee thence ? I will look upon it as an Aggravation of the Offence,

Offence, to offend for little or nothing :  
Besides, I may fear lest I count great  
Sins small, and little Sins none.

**XXVII.**

Promise nothing to your Prejudice,  
however perform what you promise :  
No Bond binds like the Word of an honest  
Man ; be careful of engaging, and  
then let thy Care be to disengage thy  
self : It matters not though the Obliga-  
tion be not sealed by an Oath, or sub-  
scribed by Witness ; thy Conscience is  
as a Thousand, and will put the Bond in  
sute : It were better pay the Principle,  
than Principle, Cost and Charges.

**XXVIII.**

Do not only submit to the Will of  
God, but subscribe likewise to his Wis-  
dom : Whatever befalls thee, is best  
for thee ; if it be not good in it self,  
yet it does thee good : Providence is  
not purblind : There is strictly speaking,  
no such thing as Chance : The Wheel  
is full of Eyes.

**XXIX.**



**XXIX.**

Be not a Servant to thy Slaves, thy Money, or thy Body : Thou art not born to so base a Bondage : Why shouldest thou obey, where thou mayest command ? Use thy Estate, and enjoy thy self : Let all be subservient to thy Soul, and thy Soul to the Lord of all : Know thy Place, and keep a Distance : Suffer no Encroachment to be made upon thy Prerogative : Every thing is below thee, if thou beest not below thy self.

**XXX.**

Look upon that to be good, which is lawful, not what is gainful. Go not out of God's Blessing, into a warm Sun : Serve him rather than thy own turn : Take not any unwarrantable Course to purchase Wealth : Better want, than be wicked, it will appear so at last, in the winding up of the Bottom : I had rather be poor and pious, than grow rich in a wrong Way.

**XXXI.**

## XXXI.

Trouble not thy self that others have fewer Troubles: The Burden is but proportioned to the Back, and he that lays it on, will either lift with thee, or lighten: It argues Courage in thee, and Confidence in thy Captain, that thou art chose for a Champion: The hardiest Soldier is set to the hardest Service: As is thy Venture, so will be thy Victory: Thy Conquest will be as thy Combat: Who will refuse any thing, where what is got, is Glory? See the Trophies and the Prize: Reckon upon the Lawrel: Thou must fight, but shalt not be foyled: It matters not what Heaven cost thee, when the Reward is worth it.

## XXXII.

Let thy Thoughts be provident, but not perplexive: Dost thou foresee a Sorrow? Prevent it if thou canst; if not, entertain it with a Smile: Why should every Scratch rankle? It were a Folly to fret and fume, for what thou canst neither help nor hinder: Patience becomes the Pilot, though the Winds blow cross: What I do not occasion, I will bear

as unconcerned : If the Fault be not mine, why should the Feeling ?

### XXXIII.

Live as one that must dye, and perhaps the next Moment : Be always in a travelling Posture, in a Readiness to be gone : Sit loose to the World : Consider thou art upon thy Way, not at Home ; thy Inn is no Dwelling-place : Fix not thy Affections, where thou canst not fix thy Habitation : Give not Death a double Labour, to send thy Soul from thy Body, and thy Heart from the Creature ; I will look upon all as dying, and my self half dead : What may be, is uncertain : What is past, is dead to me : Hence I conclude, I can call no more than the present Minute mine.

### XXXIV.

Whenever thou art solicited to sin, consider how dear it cost Christ, and how dear it will cost thee : Trace him from the Garden to *Golgotha* ; nay, from the Cratch to the Cross ; and see what he suffered for imputed Sin : What then mayst thou expect to suffer for thine own ? If thou canst not sin at a cheaper Rate,

Rate, it will not be worth thy while to sin : Lay the Pleasure against the Punishment, and see how the Scale stands.

## XXXV.

Hast thou done any thing that doth displease ? To despair is more displeasing : If Justice be thy Foe, yet Mercy is thy Friend : Confess thy Fault, and amend : Do so no more, and all is well : A lame Leg may be as strong as ever, and the sick as sound : None but a *Cain* thinks his Sin too great to be forgiven, this were the greatest Sin : To despond, were to disparage God, and his Grace, and at once to question his Mercy, and Christ's Merits : It is a double wrong to offend, and after to doubt of Pardon.

## XXXVI.

Run not the Danger of a Death-bed Repentance ; why shouldest thou hazard Heaven ? Besides the Folly of deferring what must be done ; and if at all, why not now ? Time tarries not, and assure thy self there will be no calling back of Time : There is no working in the Grave,

Grave, whither thou art going : The Day is for doing, Night draws on, the Curtains will be drawn : Imagine thou hearest Death cry, Dispatch ; the next Voice may be, Depart ; let a Death-bed find thee fit, not fit thee ; thou wilt have enough to do to die.

## XXXVII.

Look upon thy Taper, and there see the Emblem of thy Time ; If a Blast blow it not out, yet it burns, and like as the Wax, so dost thou waste : Perchance thy Decay is insensible, yet one Day succeeds another, and thy last Day will come : The Silver Cords will be loosed, and the Golden Bowls be broken : Death proceeds by Degrees, but it will e'er long diffuse it self through every Member, and it will be said of thee, as thou hast said, He is dead : Others are gone, and thou art going to a Land of Darknes, as Darknes it self : It will not be always thus, thy Grave will be digged, and the Bells ring for thy Funeral : Walk as becomes the Light, it will not last long : Burn clear to the Socket ; Why should'st thou go out in a Snuff, and leave a Stink behind thee ?

I

XXXVIII.



## XXXVIII.

Labour not to lengthen thy Life, but to better it: Do much in a little Time: He hath lived long enough, that hath lived well enough: A good Life, makes a great Age: Do not desire to be longer from God, than needs must: Make haste, rid away thy Task betimes: To protract thy Work, prolongs thy Wages: After the Heat, comes the Hire: Pay-day comes after Labour: A Recompence signifies something done: When the Account is taken, thy Life will be measured by Action, not by Hours.

## XXXIX.

Desire to be dissolved; to be with Christ is best of all: Here is nothing worth thy stay, though Heaven be worth the waiting: Be content to live, but willing to die: Watch for the Word, when the Voice shall cry, Come; and Echo back, *Amen*, even so come, Lord Jesus: What dost thou part with; but Pain for Pleasure, a Prison for a Palace, Fetters for Freedom! At best, but a few Crumbs that fall from the Table, to take thy fill at the first Hand, with the Bridegroom and his Friends. XL.

## XL.

Be chearful in every Condition ; what a Dishonour is it to the Master, for the Servants to be still repining ? It argues the Wages are not worth the Work ; and discourages those who want Employment : I have often thought some People to blame, for their lumpish melancholly Carriage, which brings an ill report upon Religion , as if it marr'd all Mirth, and were inconsistent with their Profession : When none have less cause to be sad than good Men ; nor indeed any besides to be chearful.

## XLI.

Be couragious, and fear nothing, but to offend : In doing thy Duty, despise thy Danger : Venture upon any thing, upon the Warrant of a Command : He that bids thee, can bear thee out : Perchance Beasts shall not bite, nor the Fire burn : However , better thou lose thy Life, than he his Glory : He can give thee another, and reward thee for the former : Thy Loss will be thy Gain.

## XLII.

Run not into a needless Danger : It is not the Cause, without the Call, makes a Martyr : Thou wilt have no Comfort in a Suffering thou bringest upon thy self : Keep thy Station, and stir not out, without thy Commander calls thee : He cannot do well, that disobeys : Saints like Soldiers must be under Discipline, and are not to be disposed of at their Pleasure : Thy Place is appointed, where thou must either fight or fall.

## XLIII.

If another have wronged thee against his Will, willingly forgive the Wrong : Let the Intention make amends for the Action : Thou art hit by Accident, he did not aim at thee ; his Hand perchance might slip, or his Eye dazle : Who can be against a Mischance, though it prove a Misfortune ? I look upon him as less in Fault, who is sorry that he hurt me, than he who would, but could not : I will measure the Mischief by the Malice, and the Malice by the Meaning.

## XLIV.

## XLIV.

Let him who is thy *Alpha*, be thy *Omega*; God gave thee to thy self, give thy self to him: Rivers run to the Ocean: Every thing tends to its Center: Live to him, by whom thou livest: Look upon thy self not as thy own, and what thou hast, to be none of thine: Remember the Reckoning, when the Account is to be called: Thou art entrusted as a Steward, be faithful to thy Trust: Hide not thy Talent, the same will not serve, the Principle is expected with the Improvement: Every Year must have its Increase: Thy Sum will be the greater, the more thou hast, and the longer: Why should I tarry, that must account for my Time? Lord, fit me for thee, and take me to thee; take my Heart, and then take me; I would be with thee, were I but untied: If my Work be done, or may be, by another, I am desirous to be discharged; I came from thee, and shall be restless till I come to thee.

## LXV.

Love God for himself, and other things for him : Use the Creature, to enjoy God : Thou mayest see the Potter in the Clay : In his Workmanship, admire his Wisdom : Let every thing be in Subordination to him, there is no reason for a Rival : He will be paramount, his Power claims that Prerogative ; deny him not his Due : He made thee Lord over other Creatures, that he might be Lord over thee and them ; they serve thee, that thou may'st serve him.

## XLVI.

Look upon every Action of thy Life, to be a matter of Moment, and be well-advised in what thou doest : Do not delay, yet deliberate ; propose, ponder, and then proceed : Undertake nothing rashly, and go through with what thou undertakest : Let the executive part be dispatched as soon as possible, lest thou shouldest be too late : Loyer not, after thou art set out, for fear thou bee'st benighted : Thy Work encreases, and thy Time decreases : In a Word, let thy Carriage be, as becomes a wise Man, and a Christian.

XLVII.



## XLVII.

Be good, though thou beest not so accounted : If thou canst not satisfy others, satisfy thy self : Whoever accuseth, yet let thy Conscience clear thee : Persevere in a good Cause, tho' neither thou, nor thy cause prospers : Remember, the Crown is given, not to them that combat, but to them that conquer.

## XLVIII.

Scruple not to observe those Days the Church hath celebrated, and remember the Institution was for Imitation, rather than Recreation; besides, surfeiting cannot please that Saint, who pleased God by fasting; I cannot wrong Saints departed more, than to make their Memory the occasion of my Sin and Shame; I will keep therefore Holy-days holy.

## XLIX.

In every thing, look to the End thro' the Means : It is not enough God hath promised, something on thy part is to be performed : Make good the Condition, and he will make good his Promise : Up

and being doing ; Man is not such a helpless Creature as he imagines : He deserves to sink, that will not endeavour to save himself : Desires will not do ; thou mayest wish, and yet want thy Wish : He that is fallen into a Pit , may pray and perish , unless he use a reasonable Endeavour.

## L.

So live, as that thou mayest neither be afraid to dye, nor ashamed to live : Let Grace by thy Guide to Glory : To live let it be Christ, and then to dye will be Gain : Deserve well in thy way, but desire to be at thy Journey's End : Let not the sight of thy last Stage scare thee ; so act thy part, that thou mayest leave the World with Satisfaction to thy self, and Comfort to thy Friends.

## LI.

Have high Thoughts of Heaven : Yonder twinkling Stars are but the Pavement of that House : If those be under Foot, what is over Head ? Eye hath not seen, nor Ear heard, what God hath provided for them that love him : What is the World ? But a howling Wilderness,

ness, to the Celestial *Canaan*, and yet there is some Delight in the Desert. From thence draw this Deduction, if the Out-houses be so stately, what is the Palace of the Great King? The Glory which is reserved, and shall be revealed: If a Cluster hath such Sweetness, what is there in the Vintage? The first Fruits fall short of the Harvest: If a few Glimpses of Glory, which God affords his Servants in their Straits be so satisfying, how will it be, when Faith is swallowed up of Fruition.

## LII.

He that is penitent, is in a fair way of being Innocent; Tears will wash away the foulest Spots: Since I cannot be without Sin, I would not be without Sorrow; That which is sweet in the Mouth, may be bitter in the Stomach; then shall I fear forbidden Fruit, when I find my pleasant Morsels of such hard Digestion: It is better not to be sick, than cured, and Repentance is a Purge; I will use it, not as Food, but Physick; I wish I could be well without it: But Lord, where I am not innocent, make me penitent.

## LIII.

It is never too late to do well ; better now than not at all ; I will labour the more, the more I have loyter'd, that I may fetch up what I have lost, and redeem what I cannot recall : That as I have hitherto lived to little purpose, I may do much in a little Time : He gets soonest to the Goal, not that sets out first, but runs fastest.

## LIV.

The Remembrance of a past Labour is sweet ; the Sailor sings when the Storm is over, and the weary Traveller when he comes to his Inn, will please himself in telling of his Toil and Trouble ; what was grievous to undergo, may be delightful to review ; to repeat a past Pain, is a Pleasure : I will not so much think of my Grief, as my Glory ; I shall gain by my Tossings when I am landed : The worse hath been my Passage, the more welcome will be my Port.

## LV.

Death will equal all: In the Grave there are no Degrees: Rich and Poor  
are

are there alike: It is a Place that admits of no Priority; Bones do not jostle: Who knows the Cedar from the Shrub, when both are consumed to Ashes? There is no distinguishing *Dives* by his Dust: It will soon be the same with the Beggar and the best; Mountains must be levelled with the lowest Plains, and great ones with the Ground.

## LVI.

What might have been, may be; that which is past, may return: It may clear up, and be overcast again: All things here are still in Motion, and ebb as well as flow; I will so anchor, as not to fear, when the Tide falls, to be left on Land: It may be worse, altho' it now goes well: The Wind may turn, and the black Clouds that were blown over, may be blown back: I will provide for what I cannot prevent: It is Wisdom to foresee the Shower.

## LVII.

Death passeth upon all: The Slayer follows the Slain: The Judge, as sure as the Condemned, dies: The Jaylor, as the Prisoner: There is no Condition is excepted: It is a Decree, from whence



there is no Appeal : The Prince is as subject to this Arrest, as the poorest Peasant : The Grave is the general Meeting-place : It matters not much who gets thither first, whither all are going, and where all meet : *All the Days of my appointed Time will I wait, till my Change comes.*

## LVIII.

There is nothing in the World certain but Death ; we know whither we are bound, but what may befall us in our Voyage, we do not know : It does not always blow alike : We are sometimes up, and sometimes down ; seldom steer steady ; yet we still sail to the same Port, though not by the same Point : What uncertainty am I at, that can neither find out what Degree I am in, nor judge at my Course by my Compass? Since I cannot be sure, I will not be secure.

## LIX.

He that hath least Trouble, lives best : A quiet Life, is the only Life : What Content can there be in a Crowd? It is sad being at Sea in a Storm? A hurry of Business makes but our Passage the more boisterous : I would neither be idle, nor  
much

much employ'd; I do not think the World worth wasting my self, or my time: A Man may get, and be a loser; Gold may be bought too dear: I will delight in what I do, and enjoy what I have: While others strive for Crowns, my Mind is to me a Kingdom.

## LX.

Pleasure is soon past, and oft-times leaves more cause of Penitence, than of Remembrance: The sweetest Morfels slide down the soonest, and the soonest make us sick: What is wholesome, is seldom toothsome: Where there is Honey, there is a Sting: Sorrow is the effect of Sin: The sweetest Rose hath its Prickles: There is a Bitter-sweet in the best State: Vanity will prove Vexation: Pleasure ends in Repentance, if not in Pain: Why should I covet what cost too dear? It is a bad Bargain, where the Profit will not countervail the Pain.

## LXI.

Use causes Custom, and Custom takes away Conscience: He that sins often, will not know when he Sins: To do nothing else, will make it seem nothing:

What was at first strange, will by Degrees become familiar, and gets acquaintance by Continuance : I will endeavour to crush the Cockatrice in the Egg : A Spark is easier quenched than the Flame : The best way to prevent a Mischief, is, to stifle Sin in its Motion : I will keep Temptation at Arm's-end, lest if it get within me, I receive the Foil, and joyning with Corruption, should carry me captive.

## LXII.

There is nothing so bitter, which a brave Mind cannot bear : Great Sufferings sute best with a great Spirit : A heavy Load with a strong Shoulder : It is not the Burden, but the Back ; not what is laid on, but him that bears it : Lord ! give me what thou commandest, and command what thou pleatest : If thou callest me to that I never did, give me that I never had : Let one Hand be under, as the other is upon me, that I may carry my Crosses chearfully, and Troubles may not oppress me.

## LXIII.

The way to Hell is easy ; there is no Difficulty in going down-hill : It is a plain Path that leads to the infernal Pit ; I will not mind my baiting Place so much as my Journey's End ; nor the Way I go, as whither I am going, neither complain that it is no better : All is well, that ends well : I am, or shall be past the worst, and Heaven will make amends for all.

## LXIV.

It is best to die, before thou desirest ? How many Deaths must he die, that lives till he desires to die ? We wish not for the worst, and it is more Wisdom to prevent, than to cure : I will not think that can come too soon, which may prevent both Sin and Sorrow ; I cannot be too soon happy, nor rid of Sin too soon.

## LXV.

That which an Age was building, is not an Hour destroying : What famous Fabricks, the Work and Wonder of many Ages, have been soon consumed to Ashes ! Some Cities lie buried in their Ruines,

Ruines, and nothing of some to be seen :  
Here is no abiding City ; I will seek that  
which is above, whose Builder and Ma-  
ker is God.

## LXVI.

Vices are learned without a Master :  
Weeds need no sowing : What grows  
wild, will grow alone : Nature will nour-  
ish her own, which she both produces  
and provides for, without the help of  
Art, while what it good, is gained by  
Sweat and Pains ; I will the least value  
what cost the least Trouble, and comes  
without Care, as knowing Gold is got  
with Difficulty, and Pearls with Pain ;  
but Pebbles are in every place.

## LXVII.

I will account that my Countrey ,  
where I live well : Why should I be  
confined ? Suppose I be not where I was  
born, what was in my Parent's power ,  
is now in mine ; I am left to my own  
Liberty, to pitch where I please : What  
Folly were it to restrain my self, who  
am not obliged to Persons, or to Place ?  
Why should not my Body be as free as  
my Mind ? And neither Sea nor Land  
can



can bound my Thoughts: Let narrow Souls take up with a narrow Room: The World is my Countrey, where-ever I am, I shall think my self every where at Home.

### LXVIII.

A Man's greatest Happiness consists in setting Bounds to his Desires. Felicity lies in Fancy. He was a brave Fellow, that thought all the Ships that came to *Athens* were his own: Who then so rich as he? I am as I esteem my self. It matters not, if I have not a great deal of my own; when what another hath, I do not want: Content is a continual Feast.

### LXIX.

Moderation in Prosperity, argues a great Mind: To keep an even Course, when all Sails draw, shews the Ship to be well-ballasted: I will not value my self by what I have, but by what I am: The Change of my Condition, shall never change me: Whatever alters, yet will not I: This shall be my Motto, *Still the same.*

### LXX.

## LXX.

This is the miserable Condition of Mankind, we are born one way, but dye many: How many thousand Casualties are we subject to? The least whereof might prove as mortal as *Goliath's* Spear? No Creature so contemptible, which cannot kill us: What a strange Uncertainty are we at, that are sure of nothing? We daily walk over many Graves, and carry our Lives in our Hands; since I know my Sentence, I will prepare my self, not knowing but the next Accident may prove the Executioner.

## LXXI.

He that cannot hope, let him not despair: Many things fall out, which could not be foreseen; and who can tell what may happen! Why should I give my self for gone? It may clear up at Noon, or in the Afternoon: After a Storm, comes a Calm: A foul Morning may prove a fair Day: If my Case be concluded, and my Sun be to set in a Cloud, it is but withdrawing for a while: In the Grave all is close, and still; I shall there be well, tho' no where else; let it rain  
or

or blow, or what it will, it shall neither wet, nor awake me.

### LXXII.

That Grief is light which is capable of Counsel : It is a good sign to see the Plaister at the Sore : The Wound is at worst that festers : No trouble like to that which is felt, not seen : The Disease that seizes the Heart, is most dangerous : I am resolved my Sorrows shall not enter past Skin deep : Why should my Mind be concerned in all that concerns me ? This may be my Remedy in every Malady, to retire Home ; and it is but keeping the Door shut, and the Wind cannot enter ; so that if I suffer, I may thank my self.

### LXXIII.

All things here run round : There is nothing new under the Sun : What is, was, or may be : The Wheel is still turning : That which is past, will come about again ; I will not wonder at what I see : It is no more than what hath been before : Let my Case be what it will, I am neither first nor last : Others have drank of the same Cup, and some will pledge me.

LXXIV.

## LXXIV.

Small things through Concord are increased, but Discord destroys all: Peace produces Plenty; but Variance, Want: I like not those Salamanders, whose Element is the Fire: If possible, I would live peaceably with all Men: Quietness is the greatest Happiness; I will strive neither to give, nor to take Offence, but carry myself as circumspectly as I can, that there may be no occasion of Contention, either from me, or them.

## LXXV.

What is past, cannot be recalled: Time is bald behind: Millions will not fetch back the last Moment; gone once, and ever gone: The Stream runs, but returns no more: The Clock never strikes backward: If the Glass be turned up again, it is for another Hour: How prodigal have I been of that which both the *Indies* cannot buy! Lord make me more thrifty of my Time, lest what I have lost, I lack; I have done but little; Night draws on, and there is no working in the Grave, whither I am going.

## LXXVI.

## LXXVI.

There is no Pleasure but what by Continuance ceaseth to be a Pleasure: Too much of one thing, is good for nothing: Honey may become loathsome: Choice gives Content; to be confined, marring all: The daintiest Dish, if always fed on, proves unfavoury: The sweetest Wine, will turn sower: The softest Bed, to lie on long, will be uneasy: There is no Satisfaction in any single Comfort: I long, and loath, and love again: This is the Life I lead: Hence I conclude, Creatures cannot give Content; I will go farther, and fare better.

## LXXVII.

Is any outward Affliction befallen thee? Snarl not at the Stone, but see the Hand that threw it: Look upward, and look inward; it is the Father corrects his Child: Know thy Fault from feeling: Blame none but him thou mayest, thy self, and thank thy Folly: Learn Instruction from Correction: Kiss the Rod, and take heed thou beest not beaten for Stubbornness: Welcome the Message, and the Messenger shall be discharged.

## LXXVIII.



## LXXVIII.

Is thy Estate gone? It was another's before thine, and what wonder it is now another's? Who can hinder what will away? Grieve not for that thou couldst not keep, but get that thou canst not lose: Perchance if thou hadst not lost, thou hadst been lost: Think of thy Deliverance, as well as of thy Damage: However, it were childish to complain: Hast thou lost what thou hast? Thou mayest have what thou hast lost: But if it be not recoverable, why shouldst thou vex thy self for nothing, and make thy Draughts more tart with thy Tears?

## LXXIX.

Art thou banished, or imprisoned? All Places are alike to a wise Man: He scorns to be confined: Neither Seas, nor Walls, can hinder him: What if thy Body be bounded? Thy Mind is free; when abroad, or at home; though I leave my Place, I do not leave my Company: My best Friend will not leave me: And what do I not enjoy, whilst I enjoy my God and my self?

## LXXX.

## LXXX.

Do Reproaches trouble thee? Slight what thou canst not shun: Despise what thou dost not deserve: Concern not thy self with their Tattle: What is that to thee? It were a Folly to mind the yelping of every Curr: What is the Moon the worse for the Dog's barking? Let *Rabsbeaies* rail, and *Shimeies* slander, I would value it no more than the wagging of a Straw: Shall every Scratch rankle? Consider, it is the common Fate of good Men to be ill spoken of: This serves for a Foil to thee; the Filth will blow back into their own Faces.

## LXXXI.

Art thou sick? It is but the Flesh that feels; it is the Body only upon the Bed; the Soul is free, not subject to Disease: But suppose a Sympathy between such Friends; yet consider, the Potion that makes thee sick, does thee the most good: Thou hast to do with a wise Physician, who knows when to use Corrosives, and when Cordials: He prescribes to the Nature of the Distemper no more than necessary, no less than will  
2 work

work the Cure : Besides, the Disease sometimes proves the Remedy.

## LXXXII.

Do things go ill with the Publick ? A common Calamity is best born : If thou canst not divert the Plague, endeavour to secure thy self : Take Shelter for a while, Storms will be spent, or else be past ; should the Ship miscarry, a Plank might convey thee to Shore ; but why shouldst thou fear the Vessel, when God guides the Helm ? Let him alone to steer : At Sea thou mayest look for change of Weather : Keep thou close in thy Cabin ; what hast thou to do to meddle ? Steering belongs not to the Passenger, but to the Pilot.

## LXXXIII.

Hath Death deprived thee of thy dearest Friends ? Thou art following as fast as thou canst : Their Glass is run, thine is running : Their Bells ring out, and thine is tolling : Bear with their Absence but a while : You are not like to be long asunder : What though Parting be bitter, a happy Meeting afterwards will make amends.

## LXXXIV.

## LXXXIV.

Hast thou lost a good Wife? It is for her Good; thy Loss, is her Gain; it is better being in Heaven than here; she hath finished her Course, and got her Crown: Storms still beat on thee, but she is housed; thou art working, she is paid: What thou hast in Propriety, she hath in Possession: Mourn no more: It is incongruous to grieve for one in Glory: Save thy Tears for thy self: Thou mayest need them, not she: If this will not suffice, yet cheer up for shame: Consider, as thou wert a Husband, so thou art a Man.

## LXXXV.

Is thy Son dead? No marvel, thou didst beget him mortal: Flowers are sometimes pluck'd before they are blown, Graves are not all of a Size: No Age will exempt from Death: It is more wonder thou hast lived so long, than that he died so young: What though the Fruit falls, when the Tree stands?

K

LXXXVI.

## LXXXVI.

Art thou afraid of Death? Be more familiar, and thou wilt less fear it: Thou cam'st upon Condition to return; and is not Home to be desired? Death is but a dirty Lane, that leads to our Father's House: What though Body and Soul part? Both are safe, and the better Part happy: Is the weary Traveller loath to rest? Doth the Soldier like to be besmear'd with Sweat and Blood? Death welcomes me first with Victory, and helps me to what I fought for.

## LXXXVII.

Is it dying thou fearest most? Or to be dead? Dost thou dread the Pain? I verily believe thou hast endured more; but be it what it will, it must be; if light, thy Patience is the less; if great, to bear it bravely will be the greater Glory: Consider, what is violent, cannot be lasting: It will either consume thee, or it self: If the Storm be extream, it is a sure Sign it will soon be over; a patient Resignation to the Will of God, will render thy Exit more easy.

## LXXXVIII.



## LXXXVIII.

Dost thou fear more to be dead, than to die? Is the Flesh unwilling to lie rotting in the Grave? Not seeing any, unseen? Why should this trouble? The Grave is a Bed of Down, on which thou wilt sleep sweetly: There is no Noise to disturb thee: All is hush and still: The Prisoners there shall rest together, and hear no more the Voice of the Oppressor: There is no sound of Chains and Shackles: Thy Bolts shall be beaten off at the Prison-door: Be not afraid to enter into thy Chamber, till the Indignation's past; thou art there secure, tho' no where else out of Harm's way: Let it rain and blow, and what it will, it shall neither wet nor awake thee.

## LXXXIX.

Doth Satan buffet thee? Take Courage yet, thy Foes will soon either flee or fall: The next Shock may be the last: One Encounter more may put an End to all; but what needst thou fear fighting, who need not fear foiling? Thou art sure to come off a Conqueror, and to leave the Field with flying Co-

lours : Suppose it cost thee Sweat and Blood ; the more Difficulty, the more Glory : O, hold out for a while ! Win the Day, and wear the Crown.

## XC.

Be not cast down, whatever thy Crosses be : Sute thy self to thy State, and conclude the present Condition is always best, if not in it self, yet for thee : Take heed of being surprized : Let nothing seem strange, which hath been, or may be : Look upon whatever happens, as thine own Choice : Why should thy Desire thwart God's Decree ? Let thy Will in his be done : Be chearful, as becomes a Child going Home : What tho' the Way be bad ? Thou art in sight of thy Father's House, and Heaven will requite all. I value not my Journey, but my Journey's End.

## XCI.

Have not hard Thoughts of Providence : However it goes, yet God is good, and all shall work to that Intent to thee : Be quiet, and let him alone : Things are framing for his Glory, and for thy Good : He knows best, what is best :

best: Whatever befalls a good Man, is for the best: I will look beyond the Means to the End; and what comes from Love, I will take in Love: Why should I question his Care, or Skill, that searches before he skins the Sore: A wise Chirurgeon cuts to cure.

XCII.

Consider thy Distance, and do not dispute with thy Maker: What Reason hast thou to contradict his Will? Must his Word or thine stand? Shall the Clay contradict the Potter? He that made the Vessel, may marr it at his Pleasure, and who can hinder? How easy could he crush and crack thee? Shall a silly Creature be a Competitor with his Creator? Must he ask thy Consent before-hand? Or, does he need thy Counsel: Take heed lest Stripes bring not down thy Stomach: I will lay my Hand upon my Mouth, when his is upon my Back; if I groan, I will not grumble: I were better to bend, than to break: What likes him, shall like me.

## XCIII.

Be not peremptory in thy Petitions :  
It is a Mercy sometimes to be denied :  
Thy Desire might undo thee : Ask nothing but with Submission , and upon Condition ; and do not think thy Prayers lost, if they be not answered ; much less, if an Answer be delay'd : What thou beggest, may not be fit for thee, or at least , when thou wouldst have that which would do thee Harm. God loves thee too well to give it.

## XCIV.

Does any thing trouble thee ? See from whom it comes, from whence, and for what : Troubles arise not out of the Dust : Snarl not at the Stone : It were Folly to revile the Rod ; shall I murmur when I am justly beaten ? No wonder I come home by Weeping-crofs : When I wander I have no cause to blame any but my self : I will be more sorry for my Fault, than for the Effect ; I have more reason to repent, then repine.

## XCV.

## XCV.

3 In all thy Grievs, thou mayest go to the Throne of Grace, and there disburden thy self of all: Spread thy Case before the Lord, and let not thy Countenance be any more sad; acquaint him with thy Straits, and assure thy self it shall go well: Will a Father deny his Child any thing, at least, what may do him good? Consider thy Relation, and question if thou canst, his Care, or his Affection; and it being supposed he loves thee, Bounty proceeds from Bowels: This shall satisfy me, God knows, and pities, and will supply: I shall not want what I stand in need of, and cannot be without: If I have not what I would, I have what I should.

## XCVI.

Learn to live by believing: What is the World to that which thou expectest, and is providing for thee? It is but to wait awhile, and what is in thy Eye, shall be in thy Hand: Thou shalt have enough to bear thy Charges here; and is not that enough? He that pays thee thy Pension, will pay thee thy Portion: I will



will not part with my Hopes for Millions of Crowns and Scepters : My Delight lies in Desire : What I lack now, I shall not lack long : The Heir will enter upon his Inheritance, and take Possession.

### XCVII.

Set not too high a Value upon any Creature ; for Shame be not besotted to a borrowed Beauty : It is the Paint sets off the Picture : Why shouldst thou admire her for that is none of hers ? Consider the Complection, not the Colours ; she is (at best) but filthy-fair : I will adore no Face, that is either false or fading ; I like not the Beauty which is not Skin deep, or no more : That to me is most lovely, which is most lively, and most natural. I like not borrowed Beauty.

### XCVIII.

See things as they are, not as they seem : It is ill judging by outward Appearance, or at the first View : Compare the sower with the sweet, and tell me which is the most predominant ; Roses have their Prickles, and Bees their Stings, as well as Honey : I have dis-

sected all the Enjoyments of this World, and cannot find any thing that I can term Happiness: Experience tells me, I might have excused my Pains; and taken the Word of a wiser Man; it is well if I have only lost my Labour; I might have utterly lost my self, in the Pursuit of them.

## XCIX.

The Heathen could say, it was the Delight of the Gods, to see a Man bear his Troubles bravely: There is no Light so pleasant, as to behold a contented Christian: Whatever befalls him, is always for the best, and in order to make him better, and so he esteems it. He is the true Moral of that Poetical Fiction of *Midas*, who turned all that he touched into Gold. He may meet sometimes with a Cross, or a Loss; yet his Account will always bear it. He is the same under all the Variety of God's Dispensations; and receives whatever he allots him, without murmuring.

## C.

There's a bitter-sweet, even in the worst State. No suffering should make  
a good

a good Man sad. Do not once disparage both thy Profession, and thy Expectation. Eye but Christ and thy Crown, and then tell me, what room thou hast to complain. Look unto Jesus; compare thy Way with his; and thou wilt see thine is fair: He bore the Brunt; whereas thou dost but enter the Field when the Battel is wone, and the Heat of the Day over. What matter is it, how great the Encounter is; the Conquest will be the greater, and consequently the Triumph. I shall be satisfied with my Reward, tho' I wade through Seas of Blood to come at it. Shall I be weary of my Work, that am assured of so generous a Paymaster? It cannot be, that he that wins the Wager, should repent either the Length or Roughness of the Way.



*F I N I S.*



I

T





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TO THE  
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